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11-8-1972

Herald of Holiness Volume 61 Number 23 (1972)

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Nazarene Publishing House

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Recommended Citation

Purkiser (Editor), W. T., "Herald of Holiness Volume 61 Number 23 (1972)" (1972). *Herald of Holiness/Holiness Today*. 1276.

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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 8 '72

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THANKSGIVING OFFERING

FOR WORLD EVANGELISM

NOVEMBER 19



The Greatest of These Is Love

One of the great characteristics of the entirely sanctified heart is genuine love toward God and one's fellowman. We see this truth manifested so clearly in the lives of the early Christians whose hearts were cleansed from all sin and filled with the Holy Spirit in the Upper Room at Pentecost.

Prior to Pentecost, Jesus told His disciples, "A new commandment I give unto you . . . that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Following Pentecost, a world which had rejected and knew not Christ observed those early Christians and said, "See how those Christians have love one toward another."

Not only did the early Christians love those within the Christian fellowship; they loved those who were outside their company. It is easy to love those who love and appreciate us, and those to whom we are bound with a

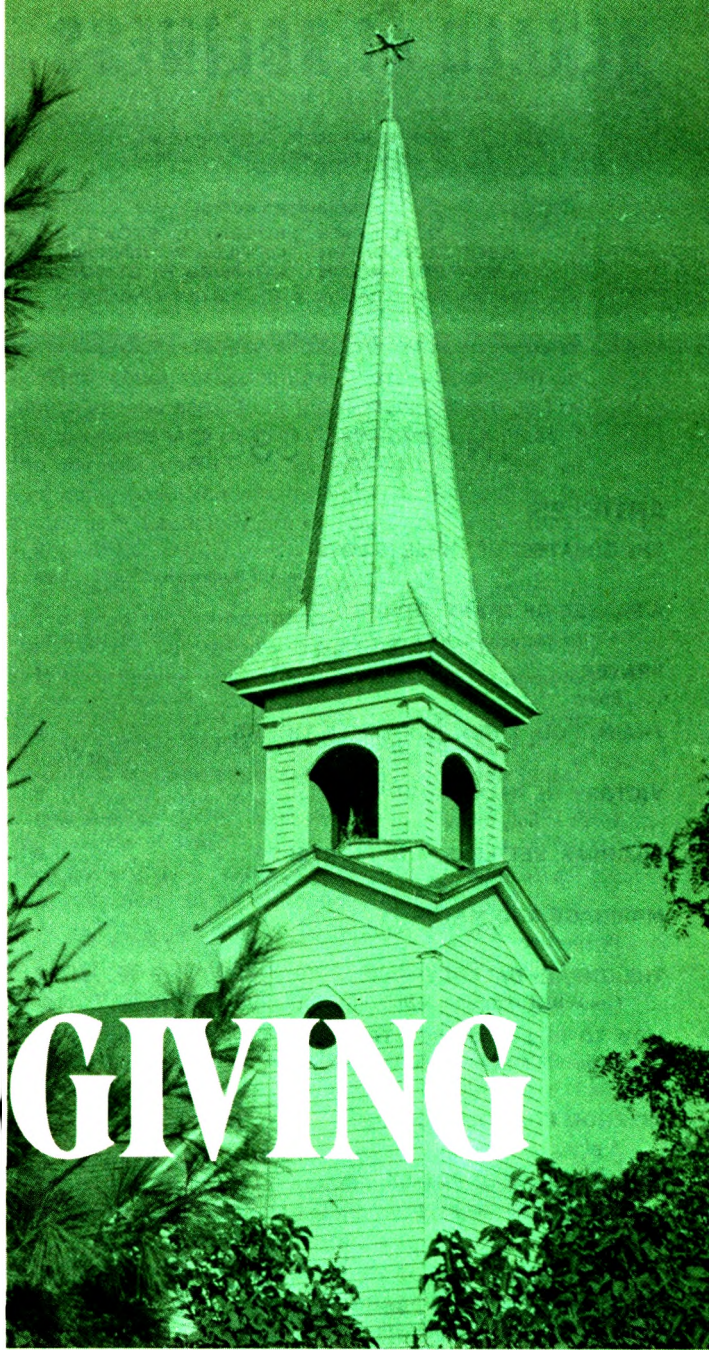
common interest, but it is altogether something else to love those with whom we have no cementing ties and interests. But one sign of a truly Spirit-filled Christian is the fact there is love and concern for the unsaved too. It is this love which causes the Christian to want to share the good news of the gospel with all unsaved and lead them to the Saviour. The early Christians witnessed to and won others to Christ by the score.

The early Christians even loved those who hated and persecuted them. Here is the highest test of love—to love those who hate and would destroy us. Only the love of God shed abroad in the heart by the Holy Spirit can enable a person to love like this.

This is the love so badly needing demonstration by all Christians in our strife-torn society. This kind of love would bring peace among nations and harmony among people of racial and cultural differences. Let's proclaim it and demonstrate it everywhere to all men! □

By Ross W. Hayslip, *Tucson, Ariz.*

A PRAYER of THANKSGIVING



Just this one time, O Lord, I am going to shove aside my problems and perplexities and come before You just simply to say, "Thank You."

Thank You for—

A family and friends whom I can love and by whom I can be loved in a love-starved world.

The comfortable home that has been provided for me in this world, where many are homeless.

Your wonderful presence through Your Holy Spirit when I am feeling the pangs of loneliness.

The joy of helping others when I see people in need.

The expanding ministries for physical healing when I am ill.

The silent strength of humility when I am tempted to pride.

The assurance that You have a place and purpose

for each one of us when I feel inadequate among my peers.

The rightness of reasonableness when I am inclined to panic too quickly.

The nurture of fresh knowledge when I make a mistake.

The soothing touch in the moments of silence, when I suffer dizziness from business in this go-go world.

The earthly evidences of Your will, when I'm striving to find what life is all about.

The refreshing fun that comes when everything gets too serious.

The knowledge that You still are on the throne of Your dominion in spite of a topsy-turvy world.

Above all, God, I'm thankful that You are there when I reach out my hand of prayer to touch You.

Thank You. □

HERALD OF HOLINESS



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PRAYER

*O God of love, of life divine,
Come visit now this heart of mine.
Come cleanse it from its dross and sin;
Come and impart thyself within.*

*O God of comfort, peace, and joy,
May all my life Thy will employ.
May every thought, and word, and deed
Conform to Thy most holy creed.*

*O God of hope and glory bright,
May each step I take be Thy delight
'Til in Thy presence I shall stand,
Accepted, Lord, at Thy right hand.*

*Harold J. Ransom
Pasadena, Calif.*

THANK YOU, LORD FOR LITTLE THINGS

*Thank You, Lord,
for the little things—
like words that are kind,
smiles that are refreshing,
concerns that speak of love.*

*Yes, thank You, Lord,
for the little things.
For without them,
Nothing else makes sense.*

*—C. Neil Strait
Uniontown, Ohio*

Volume 61, Number 23

NOVEMBER 8, 1972

Whole Number 3115

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2823 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover Photo: Richard Corneleus

VICTORY

in Thanksgiving

By Kenneth Vogt, *Sacramento, Calif.*

Holy living is an everyday affair. It has to happen every day to be valid—in the extremes of life as well as the routines. Holy living is not long-faced, but joyful and radiant. "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

Someone has rightly said, "Whatever you can praise God for has already lost its power to hurt you." That is biblical. James said, "Count it all joy when ye fall into divers temptations." Yes, thank God for the temptation, and the tempter will flee away. If, every time the temptation faces you, you remind yourself of God—His power, His glory, His nearness, His love—the temptation will melt away—VANISH! In place of the temptation will be the Presence—His presence!

The apostles practiced what they preached. After they were beaten by the council, they rejoiced. As they rejoiced, the pain vanished. The shame vanished. The resentment against injustice vanished. They were glad to be counted worthy to suffer for His name.

The Psalmist sang his way into victory. "Joy" and "rejoicing" are sprinkled liberally throughout the psalms. This was not because David's life was easy. His life was hard. He had to defend himself and his nation repeatedly. He could not build the Temple because he was a man of blood. But he had learned the secret of turning tragedy into triumph through rejoicing.

Nehemiah, needing the united strength of the people to accomplish the herculean task of rebuilding the walls, exhorted them first to rejoice. "For," said he, "the joy of the Lord is your strength." He understood the principle that joy and praise are prelude to power and victoriousness.

Any kind of shallow, immature person can rejoice in what is pleasant. The secret of victorious Christian living is to learn to rejoice when many things are hard.

A young man faced his pastor, totally dejected. "I have nothing to praise God for," he said.

"Well," said the pastor, "let's praise God that you have hit bottom. It's a great thing when a young man, in beginning to rebuild his life, realizes he is not sufficient within himself to meet life's tests."

Soon that young man was rejoicing that he had hit bottom—and immediately he was on his way up. But rejoicing came first.

What about disappointment? How soon can you select various aspects of the disappointment and begin to rejoice in them? Of course, the total impact of the disappointment is still disappointing. You feel hurt and sorry about the whole thing. You live with it. You suffer in it. Especially are you hurt as you see others being hurt.

But soon, if you are a person who understands the wonder-working power of joy, you will find small aspects of the sad event to rejoice about. Through the disappointment you probably became acquainted with other persons on a deep level you had never known before. Praise God for that. To know others deeply is to understand God's way with men better.

What about pain? Pain is *not* all bad. Pain is the messenger of warning that something more serious may be wrong. A pattern of living, or working, or eating, may need to be changed. Rejoice in the insight that pain brings—and do something about it.

What about the common headache? Multiplied thousands of Christians reach for the aspirin bottle, or something stronger, whenever a common headache occurs. Why not use the pain as a reminder of God's presence—His power—His availability—His love?

Every time the headache throbs through, reach up for God. In 30 minutes, sometimes less, sometimes more, the tensions that cause the headache are gone in the assurance of His care and presence. Try it. Really try it! You were made by God and for God, and your whole system—body, mind, and spirit—operates at its best in the full awareness of His presence.

When all is said and done, to know that God is with you and in you is the essence of holy living. This holy life starts with a definite transaction between you and God, in the Holy Spirit. When you surrender your all to God in complete consecration and invite the Holy Spirit into your life in His fullness, He comes with His cleansing, filling presence. His Spirit beareth witness with your spirit that a divine transaction has taken place in your life. Thereafter, holiness is living in the awareness of His indwelling presence. □

helps to holy living



Photo by Grover Brinkman

The church, like the nation, is indebted to its pilgrims, its settlers, and its pioneers.

Pilgrims have historically sought to burnish their memories and renew their loyalties to ideals, persons, and deities of their past either by visits to ancient and distant shrines or by establishing a new shrine. They have dedicated themselves to preserve the vitality of their past by finding some experience or place which would defy the erosion of change. Their loyalties have chiefly been to the hallowed past. We need some pilgrims.

Churches have their pilgrims or pilgrim movements whose chief aim is to preserve unchanged the good things of yesterday. Their loyalty is laudable and their consecration genuine, but they are not always the best custodians of opportunity. To them, preserving an old dream is better than dreaming a new one.

The settlers are a different group. They are concerned with the present and its opportunities for security and comfort. They settle on land which has been opened by the pioneers. They build good houses, good towns and cities, and establish the components of civilization.

Once the settler has found his place, he digs deep foundations and loses all inclination to move onward to new places. So long as the location he has improved meets his need, he is content. He accumulates worldly goods and builds a strong community life. The nation and the church are indebted to the settlers.

In the church the settlers become solid churchmen. They build good buildings, establish wholesome religious culture, and provide well for their own needs and the needs of their children. They measure the vitality of their church by the manner in which it meets their needs. Their children grow up in the church and become able churchmen. They provide strong church leaders and we appreciate them.

The worst trouble with the settlers in the church is their frequent inclination to be content with the church so long as it meets their own need.

Sometimes settler Christians become comfortably ensconced in a church for two or three generations. Their children and their children's children are well

By Milo L. Arnold, *Colorado Springs*

evangelized and Christianized. The church may have grown by settlement from 50 members to 100 members in 20 years. However, the community has grown from 10,000 people to 100,000.

If anyone mentions the fact that the church needs to reach the city, they quickly reply that there is a fine church in the city already. Their "settlement church" has become an island in a wide sea; but since it meets their own need well, they may be slow to see the need for more churches or more extensive outreach.

Pioneers are a different breed of Christians. The pioneers were a restless people who could not be content when an unexplored horizon beckoned them. They made no pilgrimages in respect to the past nor did they settle comfortably for the sake of the present. Tomorrow enslaved them and they could not rest.

The pilgrims called them irreverent and the settlers called them foolish. Yet if the pioneers had not driven daringly onward, the next generation of settlers would have found no settling place. Without them future pilgrims would have no heroic character of history for which to build a shrine.

Pioneers have racing blood and restless eyes. Their bivouac fires are seen always farther and farther in the wilderness. They challenge us, they demand of us, and they weary us—but we need them desperately.

If the church looks to its pilgrims for leadership,

the past will dominate it. If it looks to its settlers for guidance, it will build around itself a higher wall of comfort and will lose its vision of regions beyond. The church will then become content in its self-righteousness. Its robes will become soiled and gray. Its theology will become stunted by the inbreeding of its own ideas. When this happens, the young will desert it and within a generation it will decline.

Pilgrims, settlers, and pioneers are not inimical to one another. They are each vitally important to the others. We need them all, both in our nation and in our church.

Part of our problem is that sometimes men who once had the pioneer spirit become old and settle down. Once they become settlers, they like the comfort of their new life pattern. The next step is for them to replace their vision and spirit of daring, which once challenged tomorrow, with a spirit of pilgrim loyalty to the past. It is not a matter of age, for there are some very young pilgrims and some very old pioneers. There are settlers both young and old.

A look at our times, however, convinces us that the greatest need the church presently experiences is a need for pioneers. We are not old enough to need many pilgrims. We have not room enough for too many settlers. The most exciting need in our young church is in the wide, unexplored horizons challenging the spirit of the pioneers. □

PERSPECTIVE

COMMENTS ON DAILY CHRISTIAN LIVING

By John A. Knight, Mt. Vernon, Ohio

MARRIAGE AND MATURITY

Marriage has no magic power to change intrinsic behavior patterns. With rare exceptions, the irresponsible and selfish will continue in their accustomed patterns in the new setting of marriage.

Marriage is ill-advised when it is viewed as a means of "settling one down," or coping with one's sexual aberrations. Referring to such counsel one psychiatrist has said: "As well propel the cripple into heavy traffic or throw the paralytic into deep water in the hope that sheer necessity will cause new functions to spring into being."

1. *Maturity enables the marriage partner to sense areas of possible difficulty.* For example, the very factor which first attracted one partner to the other may become a point of stress as the marriage continues. The "gaiety" and "sparkle" of the girl which initially drew the attention of the serious-minded man may come to be viewed as "frivolity" or "superficiality." The "stability" which originally attracted the woman to her husband may in time become a "lack of imagination." Maturity will not permit such potential means of friction to develop into marital discord.

2. *Maturity enables the marriage partner to respond with tolerance toward the other.* Marriages normally do not go badly because of disagreement on a *variety* of issues, but because of a *single* area in which the partners can neither agree nor tolerate their disagreement.

Tolerance is more difficult in the marriage relation than in the area of general friendship because love has implicit in it an emotional dependence. And this in turn brings emotional needs—or *demands*—with greater vulnerabilities to resentment, guilt, and unhappiness.

3. *Maturity enables the marriage partner to accept the fact that love is not automatic, that one must put forth continuous effort to keep the marital barque in good repair.*

Marriage promotes maturity—but only if a measure of maturity is first brought to it. Lovers must be propelled by more than emotions. There must be love that is mature. Such love is most likely to exist and to persist when it grows out of the love of God shed abroad in the heart by faith.



By Phillip L. Cory, Mt. Laurel, N.J.



Most of us can sympathize with the fellow who comes to the end of each month facing the prospect of paying his bills. There is the familiar old black hat where all the bills are tossed and then by chance are drawn out until the money is gone.

The only trouble is, the hat seems always to have more bills left in it than have been paid. The "unpaid balance" stares at the man and that terrible feeling of frustration comes upon him, for he knows that he owes more than he can pay.

In the Bible we have a clear call to heart holiness or sanctification. It is not only a privilege available to all who know Christ but it is commanded of us if we are to walk in the light as He is in the light.

The man of God who has known the sanctifying and purifying touch of God through Jesus Christ is a man who lives a holy and righteous life. He walks in obedience. He is a man with a single eye towards God. Self has gone to the "cross" and God's Holy Spirit is in control.

But after this, what? How about all the imperfections that are part of our humanity? How about all those "mistakes"? How about our misjudgments and our shortcomings? The Scripture calls them "infirmities."

Paul speaks of a "heavenly" perfection. Perhaps it would not stretch the point to restate this as "perfection necessary for heaven." We don't have it here nor will we ever come to know it in this life. There-

fore there is a gap between sanctification and heavenly perfection and this represents the "unpaid balance" in the life of every Christian, no matter how saintly and mature in the faith.

The Scripture definitely teaches that "by grace are ye saved through faith; and . . . not of works" (Ephesians 2:8-9). Christ had His harshest words for the Pharisees. Why? Because they were so egotistical as to believe that their good works qualified them for the kingdom of Heaven. They had come to believe that their detailed following of the law made them worthy.

The phrase most important in Ephesians 2:8 is "by grace." This seems to point to only one conclusion. Even after having accepted Christ as Saviour and Lord and having gone on into sanctification; even after growing in grace and becoming more like Jesus; even after all our obedience and our good works; even after all the testimonies for Christ and the people we have won—it is still by grace.

When we come to the end of life in this world and place before God what we have to offer Him in our lives, we are still faced with that large "unpaid balance." We are still far less and fall far short of what we should have been. It is only by the grace of God through Jesus Christ that the "unpaid balance" is marked, "PAID IN FULL."


Realizing the above, how could any man ever become a Pharisee? How could any Christian ever become self-righteous? How could we as Christians ever be found in any posture but the posture of humility before God for what He has done for us?

It has been claimed that the doctrine of holiness promotes a type of Pharisaism and self-righteousness. This is not true! There may be some who fall into this trap, but it is not because of the doctrine.

The church has always proclaimed that it is by grace and grace alone that we know salvation. The works of our lives are given in obedience and as an expression of a love that has been perfected towards God. *It is God's grace that has commanded our love, and not our love that has demanded God's grace.* We pour out our lives as an offering, not believing that because of our offerings we are deserving of God's grace, but because we are endeavoring to express our love and gratitude for God's love and grace through Jesus Christ.

We must have good works but we must keep those works in proper perspective. *We are not obedient out of necessity. We are obedient out of love,* and even our capacity to have love (which promotes obedience) is a gift of God. All our works and all our obedience can never mark the bill, "Paid in full." It is by grace, the grace of God through Jesus Christ, that the "unpaid balance" is cared for. □

How to tell your son the facts of drinking.



He's almost old enough now. And as a parent, you know he's going to be tempted. If you seem anxious or overly concerned when you talk to him, he might think you're trying to keep him from something he should know about.

It's quite a responsibility for you. Because what you tell him, and how you tell him, will be with him for the rest of his life.

Tell him first that you love him and trust him. Then tell him that, in a sense, you've been teaching him about drinking all his life. Because you've been teaching him the idea of moderation in everything. Including the products we sell. And you've been doing the most important job of all: showing him moderation by your example.

And also tell him that the legal drinking age is a law that's there to be obeyed. After all, whiskey is a pleasure that should be reserved for people who are old enough to enjoy it sensibly.

Tell him that. So if and when he chooses to drink, he'll do it when he's old enough to enjoy it sensibly, moderately and maturely.

Tell him all that. Because if you don't, somebody else might not.

A Father's Day message from Seagram/distillers since 1857.



Photo by H. Armstrong Roberts

By Rhoda Rinebarger, *Bourbonnais, Ill.*

My response to *A Father's Day message from Seagram Distillers*

How to Tell Your Son the Facts of Drinking

He's almost old enough now. And as a parent, you know he's going to be tempted. If you seem anxious or overly concerned when you talk to him, it is because you *are* trying to keep him from something he need not know about.

It's quite a responsibility for you. But what you tell him, and how you tell him, will be with him for the rest of his life.

Tell him first that you love and trust him.

Tell him God loves and trusts him, and his body is a temple of God, and he should not do anything to destroy it.

Tell him you have been investing your love and

prayers in the training that you have been giving him all his life and that you have been doing the most important job of all—showing him by example that there is more to life than indulging in drinking even in moderation!

Also tell him even though when he reaches the legal age when whiskey can be obtained, if he chooses to drink, it will be of his own will and not the training that you have given him through the years as you have consistently taught him the truths of God and spent time in prayer for and with him, that he would be a man of Christian character.

Tell him all that, but be sure you start early in his childhood. The responsibility is yours. Don't leave it for someone else. It may be too late! □



NO ROOM for COMPROMISE

By Morris Chalfant, *New Castle, Ind.*

Photo by John N. White

From Civil War days comes the story of a soldier who, desiring to play it safe, decided to compromise. He dressed himself to be acceptable to either side, or so he thought. But when he tiptoed out to the battlefield, he barely escaped being shot from both sides.

Such is the danger of duplicity, of compromise. While some adjustment is necessary in certain spheres of life, and while it may be possible to blend two different elements, there can be no compromise of Christian character without dangerous consequences.

It was Abraham Lincoln who wrote, "To sin by silence when they should protest makes cowards out of men."

James Russell Lowell penned it in other words: "They are slaves who dare not be in the right with two or three."

We lose a little of ourselves and our religious freedom each time we stand by placidly and allow evil to go unopposed. Our prayers should not be for shelter from strife but rather for courage in facing it.

Christians must develop a concern for what is happening around them and a "holy daring" for doing something about it! J. B. Gambrell wisely declared, "Spiritual cowardice is not only weakness but wickedness."

Whenever Christians stand on the sidelines as seemingly disinterested spectators while the battle

between good and evil progresses, they bring discredit to Christ and Christianity. A complacent Christian cannot win the respect of those around him.

About a generation ago a sturdy English farmer went with his family to Australia, and there he settled on a small sheep ranch. His nearest neighbor was 10 miles away, but the settlers thought nothing of riding 20 or even 40 miles to a central barn to spend the weekend in drinking and gambling.

When it came the newcomer's turn to entertain, he sent his two sons around the circuit with this message: "Father invites you for Saturday and Sunday as usual. There will be no cards and no liquor, only a quiet talk about old England and the welfare of our district."

He did not expect a single guest, but one after the other rode up until the whole section was represented.

"With Mother opposite him," one of the sons related, "Father said grace at table. That night the men talked about bushmen, and rabbits, and fences, and drought, and how to stand by each other. The next morning, as he did every Sunday morning, Father conducted prayers, this time before 50 of the roughest men I had ever seen assembled. But when they parted, my father, though a recent comer, was the acknowledged leader of the community.

"My father's 'No,'" said the son, "was the one thing needed to save the community, and it saved it." □

THE SACRIFICE OF PRAISE

It was a glad day in my life when I broke through the last barrier of doubt into the glorious freedom of continuous praise to the Lord. Only when one can "continually offer up a sacrifice of praise to God" (Hebrews 13:15, RSV) can joy flow like a river.

I must confess that for many years I praised God only when pleasant people and pleasant circumstances came my way. When adversity and disappointment struck, the praises died down.

I wondered how Job could say, when calamity after calamity broke upon him, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). I marveled at the way Paul and Silas, unjustly imprisoned, backs raw from flogging, feet fast in the stocks, could sing praises to God at midnight (Acts 16:23-25). It was beyond me!

It wasn't hard to thank God for this wonderful earth with its abundant resources; for the rain and snow, the frost, the delightful sunshine. Obviously these came directly from His hand, and without them life would be impossible. I was appalled (and still am) at the grumblings of Christian people about the weather. Do these complainers realize that they are murmuring against God? I felt that I was quite philosophical about such elementary matters.

Then there were the many kind and helpful people I encountered. It was easy to praise God for them. Their pleasant dispositions, their favors, the many courtesies shown me—all these I was quite thankful for, though I can see now that I might have expressed my gratitude more fully.

But what about the thoughtless acts of friends and relatives? What about those traits of wife and

children that irritated me day after day? And difficult colleagues? And sermons that bored me?

Then there was that stubborn Earl, who created problems in my high school English class and refused to listen when I tried to reason with him. There was that exasperating Elsie, who distracted the attention of the college history class I was trying to teach. There was Jim, another student whose lack of courtesy almost drove me to distraction. I wasn't grateful for any of these. Frankly, I would have been glad if I had never been bothered with them.

Periods of illness, physical infirmities, my recurring blunders—what was there about these works of the devil to thank God for? I just endured them as best I could.

Needless to say, my experience of grace during those years was a checkered one. Joy alternated with gloom, and triumph with defeat. The statement that "the joy of the Lord is your strength" (Nehemiah 8:10) was not very meaningful to me.

Someone has well said that "praise is faith in action." It grows out of a settled conviction that God has a wonderful purpose in every providence. It is crippled by every lurking doubt as to His goodness, His wisdom, and His attentiveness to every detail of our lives. The doubts may be in the subconscious mind, but their effect is nonetheless devastating.

What I failed to see clearly was that folks who troubled and thwarted me, hardships that caused me heartache—yes, even the frustrating mistakes I made—were all part and parcel of God's loving care for me; that through trials as well as through enjoyments He was seeking to teach me the lessons I needed to learn. He wanted to burn out the dross and to make me "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21).

I marvel at my slowness of heart to believe. "Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (I Thessalonians 5:16-18, RSV)—I had read the words innumerable times, but how many years of ups and down were required for me to accept them without reservation!

"And we know that all things work together for

good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Wonderful! But what a leap of faith it took for me to appropriate that tremendous statement as literal truth—truth that the Lord wanted me to live by!

Finally I encountered a man who practiced all-embracing praise and thanksgiving to God in such continuous, joyous fashion that I was literally taken aback. Job and Paul and Silas were far-off historical figures, but here was a man in today's crazy, mixed-up, Communist-infested, strife-ridden world who had seen army service in the jungles of Panama and in the mountains of Korea and in the thick of the Vietnam war, who had come through injury and illnesses—and yet thanked God for everything! Wasn't he a naive somebody? Or perhaps a fanatic?

No. God used that joyful chaplain to jar me loose. One day I actually began thanking the Lord for making me just as I was, weaknesses and all. Four days later, still vexing myself as usual over the mistakes I was making, I looked upward and said firmly, "Well, thank You, Lord, for the mistakes!" Were they not one means by which He reminded me of

my humanity, so that I would lean harder on Him (II Corinthians 12:9)?

The effect was marvelous. Joy and peace flooded my soul. In implicit trust I was bowing to God's infinite wisdom. I was acknowledging His love more fully.

Hidden pride was giving way to a new humility. From that starting point I was enabled by divine grace to go on and include the whole panorama of His providences in one grand sweep of praise.

Incidentally, the mistakes dwindled!

I was able now to accept people more readily. Blessing began to radiate out to them more freely. In a matter of days two of my daughters prayed through to fuller victory than they had known before, and another who had long been ill received unusual help. I experienced more faith and love now in praying for people. My love for Jesus has increased.

The continual sacrifice of praise which God commands delights Him no end, opens a new fountain of joy, and blesses everyone around. Praise the Lord! □

PEN POINTS

LOVE IS . . .

- . . . doing, not merely saying
- . . . applying the spirit and principles of Jesus in all our relationships
- . . . unconditional, with no hooks or strings
- . . . deliberately giving up our rights
- . . . thanking God for that "one certain difficult person"
- . . . the willingness to take the sinner's place (Jesus did!)
- . . . saying, "I'm sorry. Please forgive me."
- . . . spontaneous, not coldly calculating
- . . . making the first move to restore and mend that disintegrating relationship
- . . . willingness to lose an argument
- . . . rejoicing in the midst of a humiliating experience while mending a broken relationship
- . . . not obsessed with changing others but loving them as they are
- . . . refusing to insist on having one's own way

- . . . loving for nothing, expecting nothing in return
- . . . being filled with the Holy Spirit

And if this sounds like more than you can do—you're right! It is much more than you and I could ever do with our own kind of love. My kind of love just won't do it.

I need another kind of love—God's love, divine love. "All this is from God, who through Christ reconciled us to himself and *gave us* the ministry of reconciliation" (II Corinthians 5:18, RSV). Jesus said, "Love as I have loved you."

This is a reconciling kind of love. Where is this reconciling love needed in your life? Is it in your marriage, your home, your business, your school, your church, your neighborhood? God has given you this "ministry of reconciliation." Reconciliation will be accomplished through *you*. "Lord, change this marriage, this relationship, *beginning with me*."

—Charles E. Higgins
Nampa, Idaho

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:7)

DON'T PARK BY YOUR FEARS

This has been called the "Age of Anxiety," and "anxiety," it is said, is "a fear in search of a cause."

But one thing is sure: The world is filled with fear-ridden, fear-hindered people; anxious about their health, or their positions, or their possessions, and fearing death and the unknown. "Where man can find no answer," says Norman Cousins, "he will find fear."

The fact of fear is of course one of the facts of life for everyone. For fear is no respecter of persons, and no one is immune to it. It is the psychologist Overstreet who says that "fear is what a living creature feels in the presence of real or assumed danger," and that, "of all the emotional forces that pattern our individual behavior, fear has the most insidious power to make us do what we ought not to do and leave undone what we ought to do."

Some fears, of course, are friends. Others are foes. Human life would be impossible without those normal fears that trigger us into action or caution in the face of danger. It is a very normal and useful fear, for instance, that causes us to jump for the curb when a car has run a red light and is bearing down on us. That kind of fear is a friend.

To be so afraid, however, as to never want to venture across the street again is abnormal. That fear is no longer a friend; it is a foe, for it is robbing life of legitimate activity and pleasure. And that kind of fear—the abnormal, distorted, magnified fear—is, as one psychologist has said, "the most disintegrating enemy of human personality." That kind of fear is not only torture; it is slavery. It binds the mind, chains the spirit, and fetters the body with all sorts of fatigues and disorders and diseases.

But what to do about it?

One thing is certain: It is disastrous to park by it. As Norman Vincent Peale warns, "Don't settle down to live permanently with your fear. If you do so you will never be happy or effective."

Some try to move beyond their fear by moving to Florida, or to Phoenix, or to Hawaii. But there are fear-ridden people in all those places—people who tried to run away from their fears, but found their fears waiting for them when they arrived.

Can we move beyond fear by summoning our courage and saying, "There now, be brave"? No. We cannot exhort ourselves out of fear and into bravery.

We begin to move beyond fear when we hon-

estly *face it*. But we must do more than acknowledge it; we must *replace fear with faith*.

Nature abhors a vacuum, whether it be physical, psychic, or spiritual. And it is never enough to say, "Fear, be gone!" *Fear must be replaced*. "The only known cure for fear," says Dr. William Sadler, the famous psychiatrist, "is faith."

And the road that leads from fear to faith is *prayer*. "I sought the Lord," said David, "and he heard me, and delivered me from all my fears." That is the royal road from fear to faith in any age. And *anyone* can travel it.

At the time of the Dunkirk disaster, thousands of Englishmen were gripped by fear because of the threatened German invasion. It was during that time that someone wrote this inscription over the entrance of a hotel near Dover: "Fear knocked. Faith answered. No one was there."

What do you do when fear knocks at *your* door? Do you stand there shaking? Do you crumble into a quivering mass of anxiety, or get loud and blustery? Or run for a bottle or a pill?

You don't have to do that. You can exercise faith. You can say with the Psalmist, "What time I am afraid, I will trust in thee." Or better still, you can say with Isaiah, "I will trust, and not be afraid."

Face your fear—yes, that is necessary. Replace your fear with faith—yes, that is essential. But if you really want to move beyond it—beyond its grip and its tyranny—you must learn to live in loving honesty with yourself, and with others and with God. That is more than a step, or a formula; *that* is a way of life. And it is God's way.

Strange, isn't it, how the basic principles of effective, fear-free living are the same from day to day and from age to age? "What doth the Lord require of thee," asked Micah, 700 years before Christ, "but to do justly, and to love mercy, and to walk humbly with thy God?" What is that but life lived in loving honesty with ourselves, with others, and with God?

Who in all the world has lived the fullest, freest, least fear-hindered life? Jesus, of course. And what did He say was the secret? "Love the Lord thy God

RADIO SERMON OF THE MONTH
By C. William Fisher

with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

His disciples seemed to catch that spirit, for John said, "There is no fear in love; but perfect love casteth out fear." That is not to say, of course, that those who love never have fear knocking on their door. It is to say that, when fear comes, love, which is stronger than fear, is there to cast fear out. Fear cannot dwell in the heart where love reigns. Love expels it.

The Apostle Paul picked up that emphasis, for he said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

If ever a man knew the dangers, the strange turnings, the fear-producing situations in life, Paul

knew them. But fear never got a foothold in his heart, because love guarded the door.

To park by our fear is to perish—for fear is a denial of love. To move beyond fear, beyond its anxiety, beyond its terror by facing it, by replacing it with faith, and by living in loving honesty with ourselves, with others, and with God, is to live—really live—fully, abundantly, and joyfully.

Shall we pray. *O God, in a world that is shot through with fears of every kind, may men and women everywhere, through repentance and faith, move beyond it and come to know Thy forgiving love; and then through surrender and trust, may they come to know that perfect love that casts out fear. This we ask in Jesus' name. Amen.* □

By Brenda Klakamp, Freetown, Ind.

"Before they call, I will answer"

Feed My Sheep

I'd been a Christian only six months, still feeling so light, free, and happy in the Lord. I was so glad my sins were gone. Now my husband was saved, and the whole world seemed full of joy and happiness.

To walk through those church doors together (our whole family) was more precious than I could ever share with you in words. Our life had been like many other young couples in sin. Divorce would seem inevitable. But God came—praise His name!

My husband had been a Christian for one month. He gave up all his bad habits, attended church faithfully, seemed to be coming along fine, but this evening I was worried. Would he backslide? I saw something in him that seemed so empty. Was he going to give up? My heart was heavy. I asked him how he was doing; but still heavyhearted, I went to bed, wept, prayed, and fell asleep.

Morning came. I was in the kitchen when he awoke. He tried to speak to me, but started to weep. He didn't cry often—he seemed always to feel it was something he should never do. But now the tears were flowing freely, and he was trembling.

What was wrong? I went to him. He tried several times before he finally spoke.

"Something happened to me last night, Brenda." The tears still flowing, he paused. "God came and

spoke to me."

I'd like to tell you in his words what happened that night that changed our lives so drastically.

"I went to bed, so tired of trying to be a Christian, and not being as good a Christian as I wanted to be. I was going to give up. I said, 'Lord, I'm going to pray one last prayer, and if You don't help me, I'm going to have to give up.'"

"I began to pray. *I thank You, Lord, for having mercy on me and saving my soul.*"

"Then God came into the room. Love flowed through my body, and filled the room. It was as if the fingers of God were caressing my soul. Amidst a quietness, in which the whole world seemed to stand still, He spoke to my soul, words that He engraved upon my heart as the commandments were carved upon the tablets of stone: **MAKE SURE MY CHILDREN HEAR THE WORD OF GOD. IF YOU DON'T, YOU'RE STARVING THEM SO SURELY AS IF YOU PULLED THE BREAD FROM THEIR MOUTHS.**"

"I tried to get the words clear in my mind, when it happened again—flowing through me, body and soul. How long it went on, I do not know. Time stood still. Three times it came back. Each time the same. I felt I would die. Love as I had never known before swept over me."

For three days my husband was broken up. On the third day he went

to the home of our pastor, who cried and prayed with him. As I look back, I'm so glad he never tried to interpret or advise. He gave him the Word. One verse that he marked for him was to mean more than 1,000 words: Isaiah 65:24, "And it shall come to pass, that *before they call, I will answer; and while they are yet speaking, I will hear.*"

Following this baptism of the Spirit of God, my husband became so different. He began to read his Bible with new urgency and understanding. He had never publicly testified since he'd been saved, but that Wednesday night he was on the front row praising the Lord.

Two months later God came again. I should like to quote. "I was kneeling in prayer when I felt the Lord come, and lift my soul. I know not how or where, but I could feel my soul moving and could feel my body still. I felt my soul then return to my body."

Being so new in Christ, we didn't know why God was being so near to us.

In one more month the Lord came again. I quote again: "I had eaten my lunch, and was sitting there reading my Bible, when the pages became as a beautiful picture. I saw the back of someone walking across a meadow and up a small, grassy hill. There an arm beckoned me to come. Somehow I was looking over the hill, and on the other side, he showed me a beautiful valley full of sheep."

As he told me this I cried. So did he. We knew he was going to preach, to feed those sheep. He testified in church that God had called him to preach. As unworthy, unable, and unlearned as we were, God gave us a place to serve Him.

I stand in awe at the greatness of the God we serve, and know beyond the shadow of a doubt that "with God all things are possible." □

A Christian Woman's World



By Aarlie J. Hull, Seattle

THE HEALING TOUCH

It has been aptly put, "It is not how much time is left in your life, but how much life is left in your time."

Jesus Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

One of the most poignant ways the Lord shows us that real LIFE, not just living, is eternal and in Him is through sickness. Time and time again He has used the ugliness of disease to help us understand the beautiful fact that the real essence of life transcends mere breathing and physical comfort.

Further, He shows us that the only really meaningful healing is something that has little to do with vital organs and body cells. He is the great Physician. He offers hope and healing to those who ask in faith believing.

Janet Butcher is a 25-year-old mother of two small girls. The Lord has touched her life and made it something really wonderful. Here is her story.

"GOD HAS HEALED ME"

By Janet Butcher

I can still hear those unbelievable words as if they were spoken yesterday. The doctor said, "You have either a brain tumor or multiple sclerosis."

My first reaction? I wondered, Am I going to die? What about my family? How will I tell my husband?

After two agonizing weeks of tests, of not knowing, and of waiting and waiting—the shocking diagnosis came: multiple sclerosis, an incurable and unpredictable disease.

I couldn't believe it. Me!? This type of thing always happened to someone else!

For the next couple of months I was confused. I don't think I've ever been so mixed-up spiritually, emotionally, and physically all at the same time. Why had this happened to me? All I could think about was being a cripple and confined to a wheelchair for the rest of my life. I was afraid to go to sleep at night for

fear I would wake up the next morning unable to use my legs or arms.

One night I was talking with my cousin and he was telling me how we should thank God for everything that happens to us, good or bad. I thought he was a little crazy. How could I honestly tell God, "Thank You," for such a hopeless situation? Thank Him for having MS?

One night, after fretting and being up-tight about what would happen "tomorrow," I was reading a devotional book, STREAMS IN THE DESERT, by Mrs. Charles E. Cowman. It said, "Do not look forward to what may happen tomorrow. The same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, put aside all anxious thoughts and imaginations."

Wow! From then on I began to grow spiritually like I never thought was possible. God spoke to me in so many beautiful ways and He has blessed me so much.

It took a while, but now I can HONESTLY say, "Thank You," to God that I have MS. Why am I thankful? Because of the "spiritual healing" and growth that has been mine over the past few months. Yes, God has healed me—in the most miraculous and glorious way only our great God can. My spiritual healing is far more important to me than physical healing.

I wouldn't be truthful if I said I didn't worry or get scared sometimes when I have attacks. But God has given me such a blessed peace inside and I know He will be with me, so that I may glorify Him in every upcoming situation. Praise His name!

As a poet has written:

*Spin cheerfully,
Not tearfully.
He knows the way you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God.*

editorially SPEAKING

By W. T. PURKISER

Thanksgiving Offering 1972

A week from next Sunday throughout the Church of the Nazarene, we will bring the first church-wide offering of the new quadrennium for world evangelism. It comes at a very strategic time.

That the need is great, few would deny. Two factors contribute particularly to the challenge of worldwide missions in this new four-year segment of the life and work of our church.

One is the ever increasing toll taken from our funds by the fact of inflation. The decreasing value of dollars and pounds at home has been a fact of life for years. An American dollar today will buy no more than would 60 cents just 10 years ago.

What we do not always keep in mind is that inflation is not an American invention. It runs rampant, in many homegrown varieties, throughout the world.

Nor is there any very easy remedy for the situation. People who make investments can seek to hedge their savings by investing in real property of one kind or another. But the preaching of the gospel does not ordinarily penetrate pioneer areas by proceeds from the sale of real property. Static dollars do not move the missionary enterprise ahead.

The gospel goes abroad only when God's people share with others their dollars in circulation. And it just takes more of them to do the same amount of work.

But along with the diminishing value of the currency, there is another factor that underlines the importance of this Thanksgiving Offering. It is the fact that time is running out on us. Doors once open are closing. Open doors there are, to be sure—more in number than we alone can enter. But there is no guarantee that some of these may not in their turn soon swing shut.

The history of gospel work in modern times has shown again and again that it is easier to "stay in" than it is to "get in." Our European work in South Africa would have been stymied from the start had not Harmon Schmelzenbach registered the Church of the Nazarene with the South African government long before there was any thought that we might have a permanent work in the Republic.

Across the face of the meter of history the large red letters are already becoming visible: "TIME EXPIRED."

The New Testament suggests that human history would already have run its course except for the long-suffering of our Lord, who is "not willing that any should perish, but that all should come to re-

pentance" (11 Peter 3:9).

The point of it all is that the \$3.2 million Thanksgiving Offering goal is none too much, and the offering comes not a week too soon.

During the four years of the quadrennium just past, members and friends of the Church of the Nazarene gave \$34 million for world evangelism. During the four years of the quadrennium we now begin, our accepted goal is \$40 million.

The Thanksgiving Offering, 1972, will not in itself alone determine the outcome for the next four years. But it will be a straw in the wind. It can serve as an unspoken pledge of our determination to do more than ever before, while it is yet day. "The night cometh, when no man can work" (John 9:4). □

Fossilized Churches

"Paleontology" is one of those words that has come over into more common use from the rarefied halls of science. It has to do with the study of fossils, the entombed remains of ancient life.

A British writer has recently commented on "ecclesiastical paleontology." "Churches die," he said, "and church history is littered with fossils and dead bones which once were alive with spirit."

Without getting too technical, it might be noted that churches die for the same reason ancient forms of plant and animal life died. In most cases it was because they adapted themselves too well to an environment that later passed away.

E. Stanley Jones noted that the church wedded to the spirit of its age will soon become a widow. It is a fatal mistake to identify Christianity with any of the successive types of social structure in which it has lived through the ages.

The greatest danger of religious people has always been the desire of Peter to "build tabernacles" and stay at the scene of past victories, blind to the ongoing of human need. But Jesus always leads His people onward and outward into a generation of aching hearts.

Sometimes we resist change because "it has been tried before and didn't work." What we may fail to see is that, though a plan has "been tried before," it might have been tried by the wrong people at the wrong time.

We have unending need to be responsive to fresh evidences of the leading of the Holy Spirit. He is the "Spirit of truth," who enables us to tell the difference between what is essential and what is marginal. While we must hold fast to basic convictions, we must be imaginative and flexible in our

The greatest danger of religious people has always been the desire of Peter to "build tabernacles" and stay at the scene of past victories, blind to the ongoing of human need. But Jesus always leads His people onward and outward into a generation of aching hearts.

methods and approaches.

This is the good sense in Eugene Sterner's remark that "the gospel itself must be allowed to break out from its captivity in our obsolete structures." The face of Christ must never be obscured by secondary issues. We are in danger of taking "our organizations too seriously and Christ not seriously enough."

Fossils are interesting in a laboratory or a museum. We must take care that we do not add to the number of ecclesiastical fossils for the church historians of the future to study. □

Successful or Faithful?

Lionel Whiston recently wrote: "The Christian is not called to be successful, but to be faithful. He is set free from the fear of failure or the compulsion to succeed. God can use his mistakes and turn his apparent failures into the means of advancing his Kingdom, even as he turned Calvary into Easter."

Words such as these must never be taken to excuse needless failure. Pious platitudes about good intentions will never forward the Church nor save the world.

Yet there is a very important truth here. In an imperfect world shot through with evil, faithfulness and "success" are not necessarily related one to one. We have but to think of a multitude of Bible examples to see that this is so.

I had occasion a few days ago to work through the eleventh chapter of Hebrews again. The heart of the chapter is a thrilling summary of the faithful lives and service of men and women of Old Testament times.

What brought me to pause, as it always has, was the abrupt and unexplained transition of the middle of verse 35. From the faithfulness that succeeds we are suddenly turned to the faithfulness that suffers.

By faith Gideon, Barak, Samson, Jephthah, Samuel, David, and the prophets "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

This is a tremendous panorama of the victories of the faithful. There is no man living who would not want to be part of a company like that. The biggest sinner in town would gladly embrace any life-program that would assure him of instant success and prosperity.

But it doesn't always work that way. And we

know why. The man who was "good" in order to be prosperous and happy wouldn't really be good at all. He would still be as selfish and self-centered as he always was.

Then abruptly, right in the middle of a verse, the scene changes. Right next to the greatest miracle of all, dead raised to life, are the words, "And others . . ."

"And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (vv. 35-38).

In the same crowd with the same faith we find not only victory but adversity. Yet who is to say that one group was more faithful or more godly than the other?

There will always be a measure of mystery in facts such as these. That the way of the transgressor should be hard is only what one would expect. That the way of the righteous should be difficult is not so easy to understand.

Perhaps all we can say is that, if the Christian faith is really to meet all our human need, it must provide a way to meet suffering without bitterness and to endure failure without frustration.

We can never be at our best until we are "set free from the fear of failure" and "the compulsion to succeed." Nothing paralyzes effort more than fear of making mistakes. Fear of failure is the foe of good works.

But when we see that God can use our mistakes and turn even our failures into means of advancing His kingdom, we are set free to follow the guidance of His Spirit.

God still turns Calvaries into Easters. The defeat and suffering of the cross becomes the victory of the crown. Even death itself becomes the gateway to life.

What the natural man calls success may be withheld from the child of God. What he attempts may seem to fail. Yet the truth remains that faithfulness is itself the highest kind of success.

The promise is not, "Be thou successful, serene, without failure unto death." It is, "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). □



A new congregation of the Spanish church at Pettisville, Ohio, gather for their picture following official organization on August 20 by District Superintendent C. E. Shumake. Rev. Edmundo Villalobos is pastor. The church has obtained rental of a fine church building in the heart of a Spanish-speaking area. The Sunday school classes are taught in English but a considerable portion of the ministry will be in the Spanish language.



Mrs. Edith Stude, 86, was honored by the Oakdale, Calif., church on the anniversary of her forty-ninth year as kindergarten Sunday school teacher. Sunday School Superintendent Dennis Sams presented Mrs. Stude with a dozen roses. Pastor L. Dale Horton is shown giving her a plaque. She has taught three generations of youngsters during the past half-century. Eight preachers, several preachers' wives, and one missionary were former members of her class. Over 1,000 pupils have received spiritual instruction from Mrs. Stude. She has been an active member of the local church for 52 years. Over 60 former pupils were present for the honor celebration, and letters and telegrams were received from many unable to attend.

A.B.S.

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AMERICAN BIBLE SOCIETY

PAUL MARTIN HOLDS REVIVAL AT ONC

Hundreds of college youth and people from the community sought spiritual help during the recent revival services at Olivet Nazarene College, Kankakee, Ill. The Holy Spirit used the ministry of Evangelist Paul Martin to bring conviction to the unsaved and an urgent desire for unreserved life commitments.

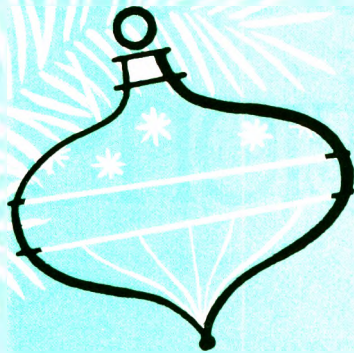
Music for the services was provided by the New College Six and the Olivetians. □



Dr. W. Shelburne Brown, president of Pasadena College, Pasadena, Calif., and Dean Paul Gresham hold the official announcement from the accrediting commission of the Western Association of Schools and Colleges indicating a reaffirmation of accreditation of PC. The renewal also signified that, according to the new WASC policy, accreditation and membership in the Association do not expire at a specified time.

**NYPS-sponsored Offering
December 10**

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GIFT SELECTIONS Offering You a Bright Variety of Christmas Expression . . . for Everyone!

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Christmas candy is something your pupils look forward to every year! Don't disappoint them! Smooth, white boxboard is printed in brilliant holiday colors. Boxes can be easily assembled and make sturdy containers for a half-pound of candy. Size, 3 x 4 1/4 x 1 3/4" . . . with handle. (MPC)

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Miniature manger scene, includes 13 plastic figures all less than 2" tall! Unbelievably realistic in detail. Perfect for use in a manger scene made by children; use them to help little ones become acquainted with the Christmas story. Packaged in a poly bag. (CO)

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Selected religious mottoes are combined with appealing, white, screened designs. A treasured gift item. Size, 3 1/2 x 5".

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M-509 "Teach me thy way, O Lord"

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Colorfully hand-decorated stand-ups that glow in the dark! Finely molded plastic figurines quickly remind us of prayer and of Christ. Complete with snap-on bases. A truly unusual and sure-to-be-appreciated gift.

AW-306B Praying Boy

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Twelve large puzzle pieces are easily fitted into a permanent frame to form a lovely, full-color picture. All pieces laminated for durability. Polyethylene-wrapped. Size, 8 3/4 x 10 3/4.

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TINY TOT COLORING BOOKS

Delightful coloring books that are both entertaining and educational. Their large, bold-outline pictures retell familiar Bible stories and will provide hours of Bible learning and coloring fun. Simple enough for even little ones to enjoy.

Bright, full-color covers. Size, 8 1/2 x 11".

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H-1101 Days in a Child's Life

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CHURCH OF THE NAZARENE

EMBLEM KEY TAB

This attractive, lightweight key tab features the Church of the Nazarene emblem within a 1" circle. Hot-stamped in gold on "Da-glow" colored plastic: green, orange, and red. Gold metal ring. An appropriate gift for boy or girl. Size, 1 1/2 x 3 1/2". (NZS)

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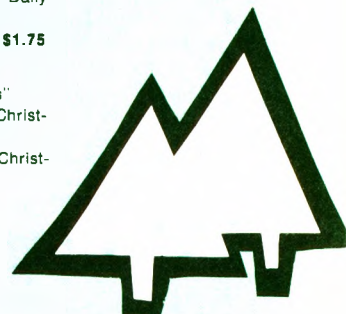
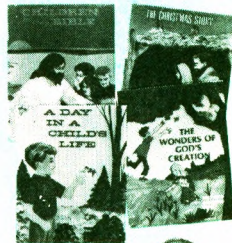
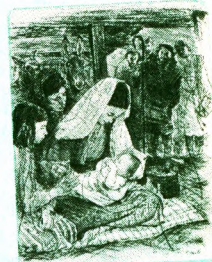
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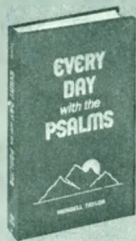


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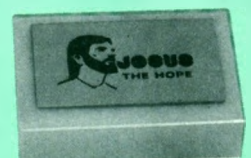
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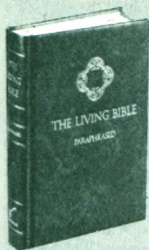
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Members of the church board at Charlotte (N.C.) First Church participated in mortgage-burning ceremonies. Mortgages on the church property where the church is presently located and property owned on Central Avenue in Charlotte were burned. First Church has started construction of a new 18,000-square-foot sanctuary and educational unit on Scaleybark Road. Those in the picture are, left to right: Mrs. Jeanette Nettles, Mr. Tommy Nettles, Mrs. Maurine Wilson, Mrs. Ruth Teeter, Miss Susan Wilson, Mrs. R. W. Philemon, Mrs. Mae Hartsell, Mr. Rupert Hartsell, Mr. Parker Nettles, Mr. P. W. Nettles, and Mrs. William Hancock.

"SS Faith" and "SS Victory," two buses recently added to the "Love Fleet" bus ministry of the Phoenix Emmanuel Church, have helped the church reach a new attendance record. Attendance and enrollment doubled in four months. According to Bus Pastors Ed Sharp and Paul Lucas, this has come about by "love for people, faith in God, and putting feet to one's prayers." Eugene Brantley is pastor.

Wedding Anniversaries

MR. AND MRS. CHESTER BARNELL were honored on the occasion of their fiftieth wedding anniversary at Sturgis, Mich. An open house was planned for them by their children, all of whom are members of the Church of the Nazarene. □

MR. AND MRS. C. A. REYNOLDS of Kannapolis, N.C., were honored by a reception hosted by their children on the occasion of their fiftieth wedding anniversary. Mr. Reynolds was saved during a hospital experience in 1968. □

REV. AND MRS. C. F. TRANSUE celebrated their wedding anniversary with an open house reception at their Poplar Bluff, Mo., home. □

REV. AND MRS. OLIVER CRANE celebrated their fiftieth wedding anniversary in Wheeler, Wis. A program was presented to the guests who were present.

MR. AND MRS. HARRY TAYLOR of Sault Ste. Marie, Ontario, Canada, celebrated their seventieth wedding anniversary early this year. In their local church, they are known affectionately as "Mom and Dad." □

REV. AND MRS. BYRON H. MAYBURY were honored at a dinner and open house by their three children on their fiftieth wedding anniversary. The couple are active in the Tampa, Fla., First Church. □

REV. AND MRS. ARTHUR GROBE of Lindsay, Calif., were honored by a reception on their golden anniversary hosted by their four children and families.

MR. AND MRS. WILLIAM MERCER, members of the Paden City, W. Va., church, celebrated their fifty-fifth wedding anniversary on April 14. Mr. Mercer retired in 1960 from the Wheeling Steel Corporation, Steubenville, Ohio. □



GIVING TO REACH SOULS

Nazarenes have associated Thanksgiving and world evangelism as an inseparable relationship. We have measured the intensity of our gratitude for God's blessing to us by giving sacrificially in order to spread the glad tidings of the gospel to the far reaches of our earth.

On the outer bounds of several world areas where our church ministers, I have assisted our missionaries in translating this thank offering into souls. We have had reason to rejoice many times because our people at home were faithful. Let us continue to be faithful in our support of world evangelism.

We must do no less in the Thanksgiving Offering before us. Unprecedented opportunities are opening, and a new generation must hear of Christ's redemption.

CHARLES H. STRICKLAND
GENERAL SUPERINTENDENT

(Continued on page 24)



Superintendent James C. Hester, Joplin District, holds the mortgage while Mrs. Jerry Howe, church treasurer, lights the match. Others observing from left to right are Mrs. Leon Patterson, church secretary; Mrs. Lila Willis, church board; Richard Kauth, building committee; Ed Pennell, church board; Lloyd Bretches, chairman of the board; Henry King, Sunday school superintendent; Pastor Eugene R. Verbeck; Don Van Dyne, district advisory board; Fred McCarter, building and loan representative.

NAZARENE INSTITUTIONS OF HIGHER EDUCATION FALL ENROLLMENTS

	1971	1972
British Isles Nazarene College	22	29
Bethany Nazarene College	1,604	1,425
Canadian Nazarene College	131	110
Eastern Nazarene College	902	902
Mid-America Nazarene College	812	832
Mount Vernon Nazarene College	532	493
Nazarene Bible College	486	601
Northwest Nazarene College	1,110	1,006
Nazarene Theological Seminary	279	299
Olivet Nazarene College	1,790	1,778
Pasadena College	1,310	1,270
Trevecca Nazarene College	760	768
Total	9,738	9,503

—Edward S. Mann, Executive Secretary
Department of Education



The Singing Teens, 52-voice choir from North Little Rock (Ark.) First Church, completed a summer tour to California and north to Lethbridge, Calgary, Edmonton, and Prince Albert in Canada. They spent Thursday through Sunday in Prince Albert, Saskatchewan, in a teen revival, holding services each evening and visiting nursing homes and a jail during the day. The week was climaxed in a service held at a lake tourist area in Prince Albert, where over 850 people attended. The group, led by Darrel Gash (extreme left of photo), raised close to \$13,000 to cover the cost of the trip.

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_____ On Tiptoe with Love	2.95	_____ TR-233	4.95
_____ Your Treasury of		_____ TR-7820	5.95
_____ Inspiration	5.95	CARDS —see page 24	
RECORDS —see page 20		_____ G-9762	1.50
_____ L-7026	4.98	_____ G-9532	1.25
_____ L-7028	4.98	_____ G-9302	1.00
_____ L-7042	4.98	_____ G-9312	1.00
_____ L-211	4.98	FILMSTRIP —see page 25	
BIBLES —see cover 4, page 21		_____ VA-443384	8.50
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WEDDING ANNIVERSARIES

REV. AND MRS. A. FURMAN HARRIS were honored on their golden wedding anniversary with a reception given by their children and friends at the fellowship hall of Medford (Ore.) First Church. About 190 guests called to congratulate the couple and contribute to a money tree. □

MR. AND MRS. A. M. MOOREHEAD, Paulding, Ohio, were honored by their children and grandchildren on the occasion of their fiftieth wedding anniversary. An open house was hosted at the Paulding National Bank Community Room. Mrs. Moorehead is a minister. Mr. Moorehead was a commissioned song evangelist. □

MR. AND MRS. NEAL ANDREWS were honored on their fiftieth wedding anniversary with an open house hosted by their two daughters. The Andrews are charter members of the Columbus, Wis., church. □

REV. AND MRS. IRA E. HAMMER, Portland, Ore., celebrated their sixty-ninth wedding anniversary earlier this year. Mrs. Hammer is now 89 years of age and Mr. Hammer is 97. □

MR. AND MRS. CECIL RENCH were guests of honor at a reception honoring their fiftieth wedding anniversary at the Highland Park, Calif., church. They have been members of this church most of their married life. □

REV. AND MRS. RICHARD R. COOK, of Leslie, Mich., were honored at an open house celebrating their golden wedding anniversary. They ministered for 33 years in Nazarene pastorates. □

REV. AND MRS. C. T. Moore, of Fort Recovery, Ohio, observed their sixty-first wedding anniversary last spring. The Moores have been active in the work of the church since 1929. □

MR. AND MRS. FLOYD E. ARNOLD, of Winter Park, Fla., were honored on the occasion of their golden wedding anniversary by a reception given by their two children and three grandchildren. They are members of the Orlando (Fla.) Central Church. □



CHRISTMAS GREETINGS Colorful designs, friendly sentiments, appropriate scriptures artistically combine to proclaim Christ's wondrous birth.



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Lustrous Christmas

Artistic arrangements of candles, bells, evergreen, and poinsettia reflect a genuine holiday atmosphere in vivid, realistic colors. It's a selection you'll enjoy sending. $4\frac{1}{8} \times 6\frac{3}{4}$ ". Box of 14.

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\$1.00



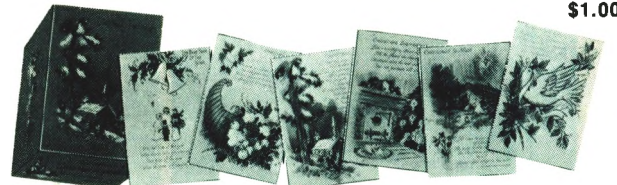
Glad Tidings

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YOUR BROTHER'S KEEPER?

All society seems now concerned about the "brother." The church has become involved.

We have established special facilities to help those trying to escape the clutches of drugs and alcoholism.

We have buzz sessions and talk-ins with youth, attempting to abolish the

generation gap.

We are troubled about the poverty and sickness in the world.

Some even join demonstrations against government oppression.

Why then do we ignore a problem that has been with us from Bible days and will be here for years to come? This problem is mental retardation.

A survey of 220 clergymen revealed that 92 percent had at some time had contact with the mentally

retarded. Sixty-two percent currently had families with MR members in their churches.

But in spite of this high percentage of exposure, little is being done. One minister felt the church was absolved of any responsibility to the mentally retarded because "they are taken care of by God's grace."

I find nothing in God's Word to substantiate the argument that "grace" takes care of the mentally retarded. After several years of work with the retarded I cannot agree with this idea, simply because for many of these special people there is a time when they are able to tell right from wrong and make a choice for themselves.

Another clergyman was certain that special training was needed be-



An der Brandstelle in der Hugelstraße: Die Aufräumarbeiten beginnen gleich nachdem das Feuer gelöscht war.

(FR-Bild: Offemann)

FIRE STRIKES FRANKFURT CHURCH

Fire, apparently the result of arson, swept through the First Church of the Nazarene in Frankfurt, West Germany, Monday night, October 2.

District Superintendent Rev. Richard Zanner reports the German police are investigating, but the chance of finding the culprits seems remote.

Damage to the sanctuary and Sunday school units totaled \$80,000 or 250,000 marks, according to police estimate.

At the present time it is uncertain how much of the loss will be covered by insurance.

Frankfurt newspapers gave front-page coverage to the spectacular fire.

Rev. Rudolph Quiram is pastor of the Frankfurt church.

Die Kirche stand in Flammen

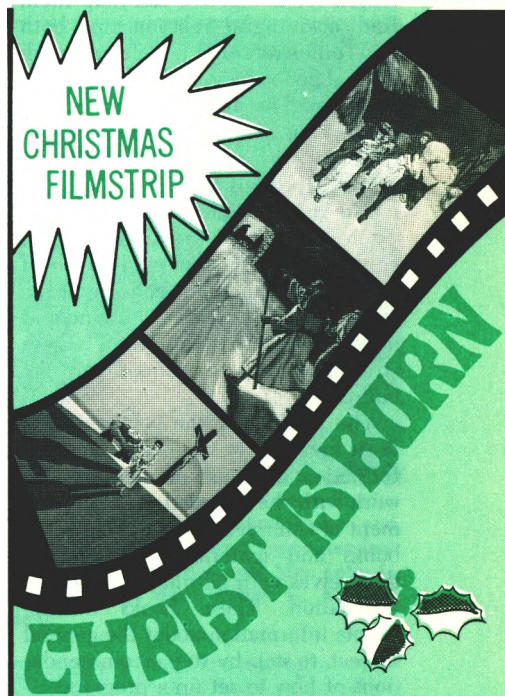
In der vergangenen Nacht wurde der Friede in der Kirche der Nazarenen in Frankfurt Hugelstraße 143 empfindlich gestört. Ab etwa 0.30 Uhr wütheten Flammen im Gemeindesitz der Evangelischen Freikirche. Als die Feuerwehr kurz nach ein Uhr den letzten Funken gelöscht hatte, stand Pfarrer Rudolf Quiram im Seitenflügel der Kirche vor verkohlten Stuhlreihen und rauchschwarzen Wänden. Nach ersten Schätzungen der Polizei wurde das Feuer (Schaden: 250 000 Mark) von Einbrechern vorsätzlich gelegt.

Die Feuerwehr erfuhr von dem Brand um 0.48 Uhr. Zu diesem Zeitpunkt meldete die Nachbarin Modita Nassauer über Telefon, aus den Fenstern des Kirchenkomplexes schlugen meterhohe Flammen. „Ich bin durch den Brandgeruch aufgewacht“, informierte Frau Nassauer die FR am Abend. Pfarrfrau Nancy Quiram bot sich der gleiche Anblick. Die Pfarrersfamilie war freilich erst durch aufgeschreckte Nachbarn über den Brand informiert worden.

Seitdem Pfarrer Quiram in der Hugelstraße Seelsorge betreibt — seit dreieinhalb Jahren — verläßt das kirchliche Leben der rund 150 Gemeindeglieder bis zum heutigen Tag in ruhigen Bahnen.

Jetzt muß man freilich improvisieren. Dort wo sich der Hauptbrandherd befand, im Seitenflügel, fand bislang die Sonntagsschule statt. „Wir ziehen jetzt in einen anderen Raum um“, gibt sich Pfarrer Quiram gelassen. Von

Over 100 persons from the Salisbury (N.C.) First Church are pictured on the day of dedication. District Superintendent Terrell (Jack) C. Sanders, Jr., officiated at the service along with the founding leader, Rev. N. H. Rozell. The building consists of a chapel seating 125, eight classrooms, an office, pastor's study, four rest rooms, and nursery. The plant is air-conditioned throughout. Robert F. Turner is the present pastor.



Possibly no story is better known than the birth of Jesus. But as portrayed in this 50-frame, full-color filmstrip, Christ's first coming has a refreshing message of eternal hope for us in the twentieth century. It's evangelistic, concluding with a commitment to Christ.

Every church will want "CHRIST IS BORN" to show at a worship service or prayer meeting and to make available during the Christmas season to SS classes, youth groups, church families, and as a devotional at social functions. Complete with leader's guide and record.

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fore his church could minister in this area. These are not really valid reasons for not getting involved in the training of the mentally retarded.

For generations the retarded were hidden, institutionalized, or in other ways ignored by society. Then we went through a period in which we felt we should keep these people happy, but they were of no use to society.

Today all over the country we are discovering that the retarded person is able to do much. Many of them can hold jobs to help support themselves. They can learn to take care of themselves and carry responsibility in the family and community.

We are also finding that there is a place for them in the life of the church. We can help them find a reason for living. We can help them find meaningful relationships both with other retarded people and with normal people who will show concern for them. The mentally retarded can understand love and goodness.

Along with our responsibility to retarded persons there is responsibility to the families of the retarded. There is so much frustration, guilt, concern, and mental pain involved for these families. The concern of the church and the counsel of a kind and informed pastor can draw these stricken parents to Christ and the church.

The Church of the Nazarene has been involved in the evaluation and formation of a list of materials for work with the retarded. The Department of Church Schools has collected books and materials that concern themselves with all phases of mental retardation. These books include simple information about the general subject, to step-by-step recommendations of how to set up a program.

A special curriculum is available entitled "Adventures in Christian Living and Learning." This is a co-operative curriculum development planned specifically for the capabilities

ties and needs of the retarded person. The units have been prepared for use with persons who are either severely or moderately retarded.

"Adventures in Christian Living and Learning" is designed to give substantial guidance for inexperienced teachers, yet allow for freedom and creativity. It provides theologically sound and biblically grounded resources.

Write to the Department of Church Schools (6401 The Paseo, Kansas City, Mo. 64131) for further information and a free brochure.

You are your brother's keeper. What will you do about him?—NANCY CAUTHRON, *Nashville*. □

DISTRICT ASSEMBLY REPORTS

IOWA

The sixtieth annual assembly of the Iowa District was held August 9-11 at the Iowa District campgrounds, West Des Moines. General Superintendent Edward Lawlor ordained Milton E. Akey, Steven R. Grosvenor, Gerald C. Hald, Donald J. Kelly, and Dennis M. Thomasson.

District Superintendent Forrest E. Whitlatch, completing the first year of a four-year term, reported 363 new members by profession of faith; \$1,611,590 raised for all purposes and representing an increase of \$152,860; 36 churches gave 10 percent for world missions; and 18 churches were on the Evangelistic Honor Roll.

Reelected to the advisory board were (elders) Aleck G. Ulmet and A. D. Foster; (laymen) Don A. Diehl and Howard Smith.

Mrs. Forrest E. Whitlatch was unanimously reelected president of the NWMS, and Rev. J. L. Garmon was reelected as NYPS president. Rev. Jim Diehl was reelected chairman of the church schools board. □

MISSOURI

The annual assembly of the Missouri District was held August 17-18 at Ferguson, Mo., church. General Superintendent Charles H. Strickland ordained James Mayes, Arlen Jakobitz, and Gerald Beam. He

recognized the credentials of Jack Lewis.

District Superintendent Don J. Gibson and his wife were presented with a linen shower by pastors and wives, and churches gave a \$1,000 love offering as going-away gifts. Dr. Gibson was elected to assume the leadership of the Central Ohio District.

In his report to the assembly, Dr. D. J. Gibson stated that 404 had been received on profession of faith with a net gain of 83 in church membership. Church school enrollment reached 14,732, net gain of 968. The Sunday school average attendance climbed 381 for a high of 7,334. Giving increased \$137,072 for a total of \$1,755,817. Twenty churches were on the Evangelistic Honor Roll and 47 churches gave 10 percent of their income for world evangelism.

The following were elected to the advisory board: (elders) Udell G. Moss and R. Harold Brown; (laymen) Don Cork and Gene Hinze. Rev. Paul Williams was reelected president of the NYPS. Rev. Paul Aldrich was reelected chairman of the church schools board. □

INDIANAPOLIS

General Superintendent Orville W. Jenkins presided over the forty-seventh annual assembly of the Indianapolis District, held at the district center, Camby, Ind. He ordained Paul Drake, Lee Oren Listenberger, Daniel W. Hyden, Don Dunnington, James Caniff, Robert Bedford, and James W. Palmer.

District Superintendent Ross Lee was reelected to a four-year term. He reported a total of \$2,177,175 raised for all purposes (increase of \$210,196); 338 members received by profession of faith (net increase of 137 in membership); and a total of \$184,437 raised for world evangelism.

Elected to the advisory board were (elders) Duane Landreth and Kenneth Jewell; (laymen) Ray Marlin and Ralph Fox.

Reelected to sixth terms in office were Mrs. Ross Lee, president, NWMS; and Rev. Jerry Short, president, NYPS. Rev. James E. Palmer was reelected chairman of the church schools board. □

AKRON

Louisville, Ohio, was the meeting place for the thirtieth annual assembly of the Akron District. General Superintendent George Coulter or-

RESPONSIBILITY FOR THE PRIVILEGED

A little lady prayed . . . "For those who did not drink at the fountain of life today, we pray You'll create within them a new thirst."

How thankful I am that I have found "the Crystal Fountain, where all my life's deep needs have been supplied"—and it never shall run dry! What a joy to have His love springing up within my soul.

But with every privilege comes a responsibility. And with the privilege of knowing Christ as Redeemer comes the responsibility to make Him known to others. What torture for the body to thirst for water that cannot be found! What an-

guish for the soul to spend a lifetime searching without finding! But I can make a difference in lives through my Thanksgiving offering. It speaks eloquently for me of God's love and grace and caring. It goes where I cannot go; it meets needs that I cannot touch; it is the water of life for hungry hearts I have never seen. It represents me, and when I send it forth with prayer and faith, it can perform a miracle for Him—and souls are won to Christ!

So often it seems that Satan tries to immobilize me by showing me my weakness, smallness, and unimportance in the midst of so many

heartbreaking, overwhelming needs all around my world. But when I remember how a pitifully small lunch of bread and fish was placed in the hands of Jesus, blessed and broken by the Master, and made adequate to meet the needs of all the people—with some to spare—then I know this same Jesus can perform another miracle with the love offering I give to Him.

Let this Thanksgiving Offering be an opportunity for each one to fulfill the responsibility which belongs to those who know Christ as Redeemer.

Mrs. Albert D. Stiefel
Quincy, Mass.

daigned William G. Graham, Russell E. Helfrich, Robert L. Howard, Samuel J. Norris, and Harold L. Webster. Isabel Lechner was consecrated as a deaconess. Elder's orders of Henry Vanderbush were recognized.

District Superintendent Floyd O. Flemming, completing the second year of an extended term, reported a total of \$2,754,369 raised for all purposes—an increase of \$235,000 for a district high General Budget giving reached \$195,006—increase of \$35,455. There were 47 churches that reached 10 percent in giving for world evangelism. The churches received 742 members by profession of faith for a total membership of 12,172.

Elected to the advisory board were (elders) George A. Gribben, Jr., William G. Hill, and L. L. Kollar; (laymen) James Couchenour, L. W. Durkee, and L. Thomas Skidmore.

Mrs. Floyd O. Flemming was elected president of the NWMS. Rev. Kenneth Mills was re-elected president of the NYPS. Rev. George A. Gribben, Jr., was reelected chairman of the schools board.

Plaques were presented to all retired ministers in recognition of service. ☐

KANSAS

The sixty-third annual assembly of the Kansas District was held August 9-10 at Wichita (Kans.) First Church. Presiding General Superintendent Eugene L. Stowe ordained Wayne L. Albright, Bob L. Billings, Richard L. Handy, William R. Haworth, Hershel L. Hendrix, and Henry L. Wells.

District Superintendent Ray Hance, completing the third year of an extended term, reported 354 new Nazarenes; a total of \$2,318,580 raised for all purposes; increased value of church and parsonage properties; and that the district had increased its general giving \$17,137. The district has been a missionary Star district, he said, for 16 consecutive years.

The district presented an appropriate gift to Dr. and Mrs. R. Hance in recognition of his twenty-fifth anniversary as superintendent of the Kansas District.

Elected to the advisory board were (elders) Harold Jones and Leon Jennings; (laymen) Dwight Sauer and Robert Youngman.

Reelected to their district posts were Mrs. Ray Hance, NWMS president; and Rev. Milton Huxman, chairman of the church schools board.

LOUISIANA

The sixty-second annual assembly of the Louisiana District convened at Lake Charles (La.) First Church, August 16-17. General Superintendent Eugene L. Stowe ordained Darrell R. Zumalt.

District Superintendent T. T. McCord, completing the first year of an extended term, reported that the district gave 10 percent of its income for world evangelism. They reached 108.6 percent of the *Herald of Holiness* quota. There was a net gain of 63 in membership. An offering of approximately \$3,000 was given to Dr. and Mrs. McCord for a tour of a mission field.

Elected to the advisory board were (elders) J. W. McClung and D. M. Duke; (laymen) J. T. Henderson and D. A. Peterson.

Mrs. T. T. McCord was unanimously re-elected president of the NWMS. Rev. Wayne LaForce was elected president of the NYPs. Rev. Donald Peal was reelected chairman of the church schools board. □

NORTHERN CALIFORNIA

Beulah Park Auditorium, Santa Cruz, Calif., was the scene of the sixty-seventh annual assembly of the Northern California District. General Superintendent Edward Lawlor presided over the business.

District Superintendent E. E. Zachary was re-elected to a four-year term. He reported 699 members received for a net gain of 109. The district showed 854 gain in Sunday school enrollment. One new church was organized and property values increased by more than \$400,000. Increases of \$112,000 in giving were realized.

Elected to the advisory board were (elders) James Shaw and Harold Stickney; (laymen) Paul Price and Gus Bergesen.

Mrs. Wilma Shaw was reelected president of the NWMS. Rev. Wilson Barber was reelected president of the NYPS. Rev. Leslie G. Little was elected chairman of the church schools board.

[illegible]

Ordination class from the Michigan District (left to right)—Joseph T. Trueax, district secretary; Rev. and Mrs. Earl L. Kilpatrick, Rev. and Mrs. Earl R. Burdick, Rev. and Mrs. Russell E. Coffey, Rev. and Mrs. Alan L. Hulliberger, District Superintendent and Mrs. Fred J. Hawk, Rev. and Mrs. Bryan E. Solomon, Rev. and Mrs. John L. Shoup, Rev. and Mrs. William Raleigh, Rev. and Mrs. Walter E. Ballard; Dr. Orville W. Jenkins, general superintendent.

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The Hawaii District had 10 nationalities represented at their youth camp this summer. They are, from left to right: American Indian, "Haole," Mexican, Chinese, Samoan, Japanese, Portuguese, Hawaiian, Filipino, and Italian.



Left to right—Gene Fuller, district superintendent; Fred Bates, W. H. Horton, John Staples, James Heckathorn, Charles Glen Brown, Douglas Williams, Donald Williams (brothers); Dr. Charles H. Strickland; and L. E. Humrich, Virginia district secretary.

VIRGINIA

On August 10-12, the thirty-first annual assembly of the Virginia District convened at the district center in Buckingham, Va. General Superintendent Charles H. Strickland ordained Fred W. Bates IV, Charles G. Brown, James L. Heckathorne, William H. Horton, John E. Staples, Jr.,

Donald W. Williams, and Douglas L. Williams.

District Superintendent Gene Fuller, completing the third year of an extended term, reported a total giving of \$1,218,419, a gain of \$167,192; the district gave 10 percent of its income for world evangelism; 467 members were received on profession of faith; the Sunday school had an attendance average gain of 552 over the previous year; three new churches were started.

Elected to the advisory board were (elders) William Ballew and C. L. Thompson; (laymen) Raymond A. Carr and J. E. Fox.

Reelected to their positions were Mrs. Gene Fuller, NWMS president; Rev. George Stevenson, NYPS president; and Rev. E. M. Fox, chairman of the church schools board. □

WEST VIRGINIA

The thirty-third annual assembly of the West Virginia District was held at the district campgrounds, Summersville, W. Va., August 16-17. General Superintendent Orville W. Jenkins ordained William Bradshaw, Ned Crouch, and Charles Morton. He recognized the credentials of Carl Davis.

District Superintendent M. E. Clay, completing the first of a four-year term, reported 625 members received by profession of faith and a net gain of 345 in membership. A total of \$2,245,584 was raised for all purposes—increase of \$302,506. The average Sunday school attendance climbed 329 for a total of 11,895 and with an enrollment of 25,007. There were 600 enrolled in district youth camps.

Elected to the advisory board were (elders) T. James Boshell, John Hancock, and John F. Hay; (laymen) Donald Estep, Elmer Snodgrass, and Dallas Moore.

Reelected were Mrs. M. E. Clay, NWMS president; Rev. Morton Estep, NYPS president; and Rev. John F. Hay, chairman of the church schools board. □

NORTHWEST INDIANA

The thirtieth annual assembly of the Northwest Indiana District was held August 17-18 at Mishawaka, Ind. General Superintendent George Coulter ordained Thomas Riley, Edgar Ray, Jack Martin, Daniel Spross, and Louis Spross.

District Superintendent George Scutt, completing his eighth year as leader, reported gains in every department. The total raised for all purposes was \$1,487,926 for a gain of \$184,139. There were 42 churches with all budgets paid in full and 12 churches on the Evangelistic Honor Roll.

Elected to the advisory board were (elders) L. E. Myers and K. V. Bateman, Sr.; (laymen) Bud Goble and Tharen Evans.

Mrs. Ruth Bateman, Sr., was elected president of the NWMS. Rev. Oscar Sheets was reelected president of the NYPS. Rev. Earl Roustio was elected chairman of the church schools board. □

NORTHWESTERN ILLINOIS

The annual assembly of the Northwestern Illinois District was held August 17-18 at Manville Nazarene Camp, Streator, Ill. General Superintendent V. H. Lewis ordained Lester L. Anderson, Dennis A. Anglin, Thomas O. Bradford, Richard R. Burdett, Donald L. Messer, Kenneth C. Oathout, and Robert G. Wolfgang. The credentials of Robert E. and Linda L. Meyer were recognized.

District Superintendent Floyd H. Pounds, completing the third year of a four-year term, reported 362 new Nazarenes for a net membership gain of 156. The district giving showed a gain of \$142,294. For world evangelism, the district gave 11.08 percent of its total income. Youth camps enrolled 100 more than any previous year. The Sunday school enrollment showed a 642 increase with an average attendance gain of 140.

Elected to the advisory board were (elders) James E. Hazelwood and Willard Hollis; (laymen) John Alderson and Wendell Parsons.

Reelected to their district positions were Mrs. Floyd Pounds, NWMS president; Rev. Kenneth E. Martin, NYPS president; and Rev. Donald Tyler, chairman of the church schools board. □

KENTUCKY

The annual assembly of the Kentucky District was held at Henderson (Ky.) First Church, August 16 and 17. Dr. Edward Lawlor was the presiding general superintendent.

Dr. Dean Baldwin, completing his third year as district superintendent in Kentucky, reported 508 members received by profession of faith for a net increase of 293. The Sunday school average attendance increased 533. Total giving reached a new high of \$1,351,000, an increase of \$141,000. One new church was organized.

Mrs. Dean Baldwin was reelected president of the NWMS with a unanimous vote.

Elected to the advisory board were (elders) Coolidge Grant and Oren Thrasher; (laymen) E. J. Milby and Richard Thompson. □

MOVING MINISTERS

Barney S. Baggott from High Springs, Fla., to Camden (S.D.) First.

James Bartz from Kalispell (Mont.) First to Cheyenne (Wyo.) First.

Stephen Bringardner from Nazarene Theologi-

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cal Seminary to Mankato, Minn.

Earl Broadway from Wrightsville, Ga., to Milledgeville (Ga.) Mission.

Fred C. Cook from Lincoln (Neb.) Northside to El Dorado (Ark.) Central.

Manuel H. Godwin, Jr., from Crowley (La.) Ellis to Fort Smith (Ark.) Faith.

Raymond W. Hann from Beech Grove, Ind., to Greenfield (Ind.) Stringtown.

Gerald R. Hayse from Iatan, Mo., to Warminster, Pa.

John Hazelton from Alvin, Tex., to Killeen (Tex.) First.

David L. Hunter from Buffalo, Okla., to Broken Bow, Neb.

Charles M. Ice from Great Falls (Mont.) First to El Paso (Tex.) Valley.

Kenneth Jagger from Lafayette, Colo., to Shattuck, Okla.

Siegel Lawson from Morristown (Tenn.) First to Manchester (Ga.) First.

Lorne J. Lee from Vicksburg (Mich.) Chapman Memorial to New Castle (Pa.) First.

Ralph H. Mattingly from High Point (N.C.) Calvary to Johnson City (Tenn.) First.

C. R. Mitchum from Osgood, Ind., to Indianapolis Eagledale.

Harvey R. Muffley from Palmetto, Fla., to Wauchula, Fla.

Kenneth L. Owens from Alton (Ill.) Hillcrest to Woodward (Okla.) First.

Joseph T. Porter to Decherd, Tenn.

Ernest Rice from Erie, Ill., to Chillicothe (Ill.) Edgewater Terrace.

Brad Saffell from El Paso (Tex.) Northgate to Yakima (Wash.) Bethel.

Ralph L. Scott from Decatur (Ill.) Faries Parkway to Gallipolis, Ohio.

Charles "Chick" Shaver from evangelism to Kansas City Rainbow Blvd. (old).

Charles W. Smith from Ottumwa (Ia.) First to Oklahoma City Southside.

David F. Sorrel from Fenton, Mo., to Eau Claire (Wis.) First.

Carlos H. Sparks from Spencerville, Ohio, to Sylvania, Ohio.

James Staley from Janesville, Wis., to Alton (Ill.) Hillcrest.

Paul Thornhill from Murray, Ky., to Albany (Ky.) First.

Donald G. Turner from Monmouth, Ill., to Rockford (Ill.) First.

Herman E. Ward from Marietta (Ohio) First to Sebring, Ohio.

Arlie T. Whaley, Jr., from Jacksonville (Tex.) Mt. Hope to Marshall (Tex.) Fairview.

Bartlett J. Wheeler from Rumford, R.I., to Ogdensburg, N.Y.

Ronald White from Madison (Ind.) First to Petersburg, Ind.

James Wilkins to Fort Wayne (Ind.) Nease Memorial.

Oliver Wirth from Freeport, N.Y., to Brentwood, N.Y.

Ronald J. Wirth from Danielson, Conn., to Johnson, Vt.

MOVING MISSIONARIES

Rev. and Mrs. J. Willis Anderson (retired), 6355 N. Oak, Temple City, Calif. 91780. (Phone: 213-446-9409.)

Rev. and Mrs. Ronald Beech (Philippines), 303 E. Mission Rd., Glendale, Calif. 91205.

Rev. and Mrs. Bruce Blowers (New Guinea), 210 S. Water St., Apt. 47, Olathe, Kans. 66061. (Phone: 913-782-1495.)

Rev. and Mrs. Bob Brown, Apartado 302, Managua, Nicaragua, Central America.

Rev. and Mrs. William Fowler (Trinidad), 325 Crestwood, Nacogdoches, Tex. 75961. (Phone: 713-564-8106.)

Rev. and Mrs. H. O. Miller (Swaziland), c/o Mrs. Earl Strickland, Rte. 1, Lynnvile, Ind. 47619.

Rev. and Mrs. Kenneth Rogers, Box 547, Louis Trichardt, Northern Transvaal, Republic of South Africa.

Rev. and Mrs. Alexander Wachtel, P.O. Box 1070, Jerusalem, Israel. (Phone: 30964.)

Miss Evelyn Wiens (Republic of South Africa), Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

Mr. and Mrs. Paul Whitaker (Swaziland), 55 Hart Street, #5, Nashville, Tenn. 37210.

Miss Leona Youngblood (Swaziland), 700 W. 39th St., Vancouver, Wash. 98660.

VITAL STATISTICS

DEATHS

MRS. A. P. WELCH, 91, died Sept. 13 in Knoxville, Tenn. Funeral services were conducted by Rev. C. Smith and Rev. E. Campbell. Interment was in Monterey, Tenn. She is survived by three daughters, Mrs. William C. Moyers, Sr., Mrs. Milton Nixon, and Mrs. Charles Goff; five grandchildren; and six great-grandchildren.

REV. ALFRED ANDERSON, 88, died Sept. 21 in Schwanksville, Pa. He was ordained in 1929. Funeral services were conducted by Rev. Philip White and Rev. Paul Neal. He is survived by one son, Alfred W.; two daughters, Miss Esther and Mrs. Lois Neal; four grandchildren; a great-grandchild; one brother; and one sister.

MAUDE M. NELSON MYERS died Aug. 11 in Molalla, Ore. She wrote many articles for the *Standard* under the name of Maude Nelson. Funeral services were conducted by Rev. A. G. Jeffries. She is survived by her husband, Charles, and one son.

ALBERT LEE HOFFMAN, 59, died Sept. 20 in St. Louis. Funeral services were conducted by Rev. A. R. Aldrich. Surviving are his wife, Mary; his mother; and two brothers.

MARTHA DILWORTH BRAND, 90, died Aug. 12 in Colorado Springs. Services were conducted in Escondido, Calif., by Rev. Howard Wolf. Survivors are her son, Donald; a daughter, Bernice; two grandchildren; and three great-grandchildren. She and her husband had been missionaries to Chiclayo, Peru, in 1903.

VICTOR RANDALL, 91, died Aug. 23 in Butler, Mo. Funeral services were conducted by Rev. Paul E. Couch. He is survived by a daughter.

MRS. IVA HARTLEY, 59, died Aug. 10 in Butler, Mo. Funeral services were conducted by Rev. Paul Couch and Rev. Claude Patterson. She is survived by her husband, Clarence; two sons, Jim and Jerry; two daughters, Mrs. Janice Diehl and Mrs. Judy Burgess; and nine grandchildren.

MRS. MINNIE MAE PICKENS LEWIS, 80, died Aug. 27 in Seattle. Funeral services were conducted by Rev. M. McCullough. She is survived by her husband, Fred; three sons; three daughters; seven grandchildren; three great-grandchildren; and seven sisters.

CECIL F. SMITH, 81, died Sept. 16 in Nampa, Idaho. Funeral services were conducted by Rev. Jerald Johnson and Rev. Henry Tromburg. He is survived by his wife, Ada; four sons, Stanton, Elwood, Wesley, and Rodney; four daughters, Mrs. Alton Wilde, Mrs. Nina Price, Mrs. Lila Hansen, and Mrs. Marjorie Weaver; 27 grandchildren; and four great-grandchildren.

REV. CLIFTON SCROGGINS, 84, died May 8 in Palmdale, Calif. Funeral services were conducted by Rev. Eddie Eubanks. Interment was in Whittier, Calif.



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GERALDINE KING MELTON, 52, died Sept. 26 in Charlotte, N.C. Funeral services were conducted by Rev. A. B. Crosby and Rev. Paul Ridenhour. She is survived by her husband, Levold; one son, Dillon; two daughters, Gwen and Denise; two grandchildren; her mother; six sisters; and four brothers.

BIRTHS

—to Kenneth F. and Marilyn (Baldwin) Irwin, Louisville, Ky., a boy, Michael Burke, Sept. 5.
 —to Lloyd and Carol (Welker) Hickerson, Port Angeles, Wash., a boy, Marcus Aaron, Sept. 19.
 —to Kenneth and Patricia (Jacobs) Mills, Massillon, Ohio, a girl, Kristen Lenee, July 11.
 —to David and Sue Anne (Spray) Smith, Deckerville, Mich., a girl, Darla Diane, Sept. 25.
 —to Rodney and Francis (Faust) Hopkins, Many, La., a girl, Ginger Francis, Sept. 24.
 —to Dale and Gary Lynne (Gibson) Currington, Warren, Ohio, a girl, Andrea Renee, Sept. 25.
 —to Burt and Sue (Harrison) Wadsworth, Fargo, Okla., a boy, Jeremy Wayne, Sept. 24.
 —to Gary and Barbara (Zurlinden) Robbins, Streator, Ill., a girl, Kristen Renee, Sept. 22.
 —to Rev. Derl and Karen (Hodges) Keefer, Seymour, Ind., a boy, Jeffrey Edmond, Sept. 26.
 —to Robert E. III and Connie (Lamb) Fletcher, Hutchinson, Kans., a boy, Daniel Arthur, Sept. 7.

MARRIAGES

Sarah Holmes, East Lafayette, Ohio, and David Curtiss, West Chester, Ohio, Aug. 12.
 Merrill Lee Jo Wright, Phoenix, and David Lee Downey, Denver, in Phoenix, Sept. 9.
 Denice Annette Emmons and James Allen Beckwith, Holt, Mich., Aug. 18.

NAME CHANGED

As a result of General Assembly action the name of the Department of Ministerial Benevolence has been changed to the Department of Pensions and Benevolence. The Nazarene Ministers Benevolent Fund will now be called the Pensions and Benevolence Fund.

The reason for this action focuses on the beginning of the "Basic" Pension system for ministers during the past quadrennium. It is believed that there will be many more ministers and widows receiving retirement benefits from the "Basic" Pension system than from the benevolence fund.

Since its beginning April 1, 1971, nearly 600 ministers and widows have been added to the "Basic" Pension system. Approximately 500 continue to receive monthly benevolence benefits. □

ANNOUNCEMENTS

The Scott City, Kans., church has announced homecoming day for November 19. New church facilities will be dedicated by General Superintendent Orville W. Jenkins at 2:30 p.m. District Superintendent Ray Hance will participate in the special services.

RECOMMENDATIONS

Rev. Stephen Rutherford, P.O. Box 204, La Vergne, Tenn. 37086, is entering full-time evangelism.—Glen Jones, East Tennessee district superintendent.

Rev. O. F. Haynes, 2044 Eleventh Ave., Huntington, W. Va. 25703, is entering the field of evangelism. He has pastored for many years on the West Virginia District.—M. E. Clay, West Virginia district superintendent.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. George Coulter, Chairman; Eugene L. Stowe, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Charles H. Strickland. **General Superintendents Emeritus**, Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 10536 Division Ave., Cupertino, Calif. 95014; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

NEWS OF RELIGION

2,000 IN MARATHON OLYMPIC GOSPEL WITNESS. Converts from scores of nations—including Arabs and Israelis and several athletes—were the fruit of a wide-ranging gospel witness carried out in Munich by some 2,000 young Christians during the international Olympic Games.

Edward Plowman, news editor for *Christianity Today*, reported "many professions of faith in parks and on downtown streets, in Christian coffeehouses, around a university campus, and on the Olympic grounds."

The evangelistic side of the Olympics, he noted, was virtually unreported by the American media, although European televisioners and newspaper readers followed the gospel witness closely.

The Olympic outreach was begun three years earlier by Herbert Muller, a former accountant serving now as business administrator of New Life Evangelistic Association in Cologne, Germany. His vision for a unified, well-coordinated leadership drew together the 37 varied organizations. Most groups were German, but most workers were provided by American agencies: 1,000 from Youth with a Mission; 175 from Campus Crusade for Christ; 140 from the Assemblies of God to augment a national Teen Challenge force; 100 from Word of Life.

The Olympic effort marked the close of vigorous evangelistic activity in many parts of Europe. Thousands of young Christians were involved in Jesus festivals, door-to-door evangelism, coffeehouse ministries, and similar efforts. Each, including Munich, received follow-up ministries in the wake of the outreach.

"The Gospel," wrote newsman Plowman in his periodical's September 29 issue, "has apparently gone out from Munich to the ends of the earth." □

INTERNATIONAL PRAYER CONFERENCE HELD AT LAKE JUNALUSKA, N.C. Key 73, a movement of more than 130 denominations and Christian groups "Calling Our Continent to Christ" in 1973, was the major focus of an International Prayer Conference at Lake Junaluska, N.C., September 29—October 1.

The conference was sponsored by the North American section of the International Prayer Fellowship. James H. Davis, a United Methodist layman from Dallas, is president of the International Fellowship. Dr. Verent J. Mills, a Southern Baptist from Richmond, Va., is president of the North American section. Dr. Harry Denman is general secretary of the Fellowship, and former Scarritt College president D. D. Holt is program chairman of the Junaluska Conference.

The International Prayer Fellowship, formed in Seoul, Korea, in 1966, promotes the annual prayer conference and small fellowship groups or organizations in cities, churches, and communities in various countries. The purpose of the organization is to "strengthen the prayer life of believers and to promote the healing of divisions between mankind through prayer and Christian fellowship."

The entire Junaluska Conference focused on Key 73 with particular attention being given to the "Noon Prayer Call," the first step of the inter-church effort. During the last two weeks of 1972, persons across the nation will be urged to pause for prayer at noon, "that millions might be reached for Christ."

The International Prayer Conference at Junaluska is significant as the only event this fall bringing together national leadership to focus exclusively on Key 73. □

PROTESTANT, CATHOLIC ULSTERMEN PRAY FOR PEACE. Thousands of Protestants and Catholics responded to a call for prayer in Belfast, Ireland, meeting in the streets and churches of Northern Ireland to beseech God to end the sectarian strife that has convulsed the nation since 1969. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Will you please explain the often heard prayer conclusion, "In Thy name we pray." It doesn't make sense to me.

This would be appropriate in prayer addressed to the Lord Jesus.

Prayer is usually addressed to God the Father, in the name of Christ, and through the Holy Spirit.

The use of the Christ's name as the basis for petition is given in John 14:

13-14; 15:16; 16:23-24, 26, where six times Jesus says that prayer is to be in His name—that is, with faith in His authority for and approval of the requests made.

It is pretty well summed up in John

16:23-24, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

■ Is it right to have children come to the altar and profess conversion before they have a deep sense of sin and repentance? Can a child be saved before the age of accountability, and is not a conviction of sin a prerequisite for salvation?

I believe children should be brought to the Saviour as soon as they show any evidence of concern for God and spiritual things. This may be long before what we customarily call "the age of accountability."

Jesus' conversation with Nicodemus in John 3 certainly shows that we need not only forgiveness for our sins but also the principle of spiritual life: "That which is born of the flesh

is flesh; and that which is born of the Spirit is spirit" (verse 6).

The "age of accountability" (full moral responsibility) is much like the dawning of the day. There may be early rays of light, that momentarily recede, before the full dawn breaks. Very meaningful childhood religious experiences may occur when those early rays shine.

My fully conscious personal com-

mitment to Christ came as a high school youth. But I had a childhood conversion at age five that was as real to me as anything that ever came to me later.

Perhaps the best way to understand it is that the childhood experience is not necessarily "lost." It is "out-grown." A five-year-old experience will not fit a 15-year-old or a 50-year-old person.

■ Is there a difference between believing and faith? Is saving faith a gift of God (Ephesians 2:8)? Romans 10:17 says it comes "by hearing, and hearing by the word of God." Do I understand Romans 12:3 correctly in assuming that we have only that amount of faith which God measures to each individual? Mark 9:24 says, "Lord, I believe; help thou mine unbelief." How can one believe and not believe at the same time? What was the man trying to say to Jesus?

The difference between believing and faith is just the difference between a verb and a noun. In New Testament Greek, both are from forms of the root *pisteuo/pistis*.

Believing is the action. Faith is the content or result.

"Faith" is used in the New Testament in four related but distinguishable ways:

1. It is used of obedient trust in or reliance upon the Saviour for forgiveness and sanctification. This is the use in Ephesians 2:8; Acts 26:18; and Romans 10:17.

While the Holy Spirit enlightens and conveys the truth of God to us, in this sense faith is not a gift. "That not of yourselves: it is the gift of God" refers not to the faith but to grace, as both the grammar ("grace" is the subject of the sentence) and the

context (verse 9, "not of works, lest any man should boast") clearly show.

Frequent scriptural commands to "believe on the Lord Jesus Christ" indicate that saving faith is our God-enabled response to His promise of salvation. It is not something "given" to us whether we want it or not.

Faith is the hand that reaches out and accepts the gift God offers. It does not merit or earn that gift. It just receives it.

2. It is used in the sense of "achieving faith." In this sense, faith is one of the gifts of the Spirit (1 Corinthians 12:9). It is "measured" (Romans 12:3). Like all spiritual gifts, it grows as it is used.

This is the kind of faith that is involved in answered prayer (Mark 11:24). Like saving faith, it too comes

"by the word of God" (Romans 10:17; 1 John 5:14-15).

3. It is used in the sense of "faithfulness." Thus faith is listed as one of the "fruit of the Spirit" (Galatians 5:22-23). "Faith" in Hebrews 11 usually carries this meaning.

4. It is used as a shorthand word for the entire content of Christian truth. In this use, it is always "the faith" (Acts 24:24; Romans 1:5; Galatians 1:23).

The man who said to Jesus, "Lord, I believe; help thou mine unbelief" (Mark 9:24), was voicing a profound spiritual and psychological insight. He was saying, "Lord, my hand is stretched out to take what You have to give ['I believe']. But I can't quite reach it. Help me close the gap ['Help thou mine unbelief']."

NAZARENE THEOLOGICAL SEMINARY BURNS MORTGAGE

Mortgage-burning ceremonies at Nazarene Theological Seminary, Kansas City, were conducted during a special chapel service held October 5. Mr. William Broadhurst, Methodist philanthropist from Tulsa whose matching gift of \$100,000 helped make the mortgage-burning service possible, was guest speaker.

Nazarenes responded to the challenge in the 1972 seminary offering by giving over \$140,000. The \$200,000 mortgage covering the new library was paid in full with an additional savings of nearly \$55,000 in interest payments realized.

President William Greathouse previously stated that money received above the amount needed to pay off

the debt and meet campaign costs would be used to purchase furniture for the seminary lounge and to reduce the debt on the parsonage constructed in 1967. At the mortgage-burning service, he urged a look to the future when additional facilities will be needed to carry on an expanding seminary program.

In his chapel address, Mr. Broadhurst said, "Christian stewardship is the systematic giving of proportions of our time, talent, and money in appreciation for the grace of Jesus Christ. It is our duty to learn the joy of adequate and systematic giving. If we don't get joy out of it, we've missed it." He also reminded his audience that "money can buy any-

thing on earth except happiness, and can buy your way anywhere except heaven."

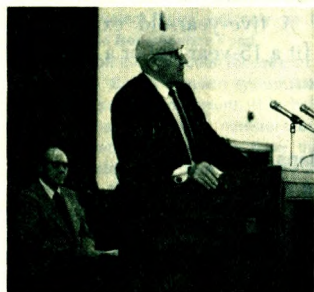
The invocation was prayed by Dr. C. William Ellwanger, member of the board of trustees and pastor of Kansas City First Church. An appreciation to Mr. Broadhurst was given by Seminarian Kenneth Hathaway, a Broadhurst scholar. A trumpet solo was played by another Broadhurst scholar, Mr. Larry Pitcher. Mr. Broadhurst has provided scholarships to over 1,600 students, including a number of seminarians.

Dr. Edward S. Mann, executive secretary of the Department of Education, lit the match to ignite the mortgage. While the document burned, the seminarians, faculty, and guests sang the Doxology. General Superintendent Eugene L. Stowe pronounced the benediction. □



Dr. W. Greathouse gives smiling welcome to Mr. W. Broadhurst.

Larry Pitcher presents trumpet solo during service.



Mr. William Broadhurst speaks to seminarians.



Dr. E. S. Mann lights match to burn the mortgage.



General Superintendent Eugene L. Stowe pronounces benediction.

TODAY I SAW A MIRACLE

It was a tangible miracle. One I could touch with my own hands and see with my own eyes. Because one humble, committed Christian was sensitive to the positive leading of the Holy Spirit, this miracle happened.

I witnessed this miracle in the Thursday morning chapel service, October 5, at the Nazarene Theological Seminary, Kansas City.

Last winter Mr. William Broadhurst of Tulsa was driving his car when an idea to build a new building came to his mind. The presence of the Holy Spirit spoke to him and said, "Why build a new building? The Nazarene seminary has a new library building already built. Why not just pay off the mortgage on that one?" And the Spirit gave him a plan

to do it.

Mr. Broadhurst placed a call to Dr. Greathouse, seminary president, and said that, if the Nazarene denomination could raise \$100,000 in the annual seminary offering, he would match that offering dollar for dollar and make possible a total liquidation of the library mortgage.

The church was challenged by Mr. Broadhurst's generous offer. Today I saw the miracle of what man can do through God's abundance when lives are committed to Him. Today we burned the mortgage!

Dr. Greathouse held the burning mortgage in his hand until the flames had almost consumed it. Then a symbolism happened which I shall never forget. The flaming mortgage was dropped into an offering plate to burn itself out.

Suddenly, I thought of seminarians who will use this library for generations to come. They are offering their very lives to the preaching of the gospel. Many of them will literally burn themselves out sharing Jesus Christ with lost humanity the world over.

In Mr. Broadhurst's address to the chapel today one sentence stands out as a monument not only to himself, but to the very foundation of Christian stewardship. "We make a living by what we get. We make a life by what we give."

We sincerely thank you, Mr. Broadhurst, for your life, your stewardship, and your challenge to Nazarenes everywhere. And we praise God for supplying our every need through His infinite resources. —C. DALE GERMAN, *seminarian, Kansas City.* □

OF PEOPLE AND PLACES

ALBERT L. GAMBLE, who recently filled the position of instructor of sociology in Kansas State College of Pittsburg and was formerly a pastor, air force chaplain, and evangelist, has received an appointment as chaplain of the Lloyd E. Rader Children's Evaluation and Diagnostic Center in Sand Springs, Okla. Chaplain Gamble began his ministry there on August 21 and will be working with delinquent and neglected youth.

THE MOUNT STERLING, OHIO, CHURCH honored its pastor of 10 years, Rev. Robert W. McNeely, with a surprise program—"This Is Your Life." Many special guests, members, relatives, and friends were present for the occasion. His 80-year-old mother was flown in from Norwich, Conn., to attend the celebration. A sister, also from Norwich, was present. A reception followed the well-planned program.

CHARLES HUCHEL, member of the Glendora (Calif.) First Church, has been appointed chief of police in Covina, Calif. Huchel, 36, will head the 50-officer police force of the city after serving with it for the past seven years. Last June he received a law degree from Loyola University, making him the only lawyer-police chief in Los Angeles County.

LONNIE DALE HENDRIX, 16, son of Mr. and Mrs. Hubert Hendrix, from Twin Falls, Idaho, represented his state at the Hugh O'Brian Youth Foundation Space Seminar held at the John F. Kennedy Space Center, in Florida. Lonnie is a member of the Twin Falls (Idaho) First Church.

THE SOUTH KNOXVILLE, TENN., CHURCH, honored Mrs. J. A. McCammon during a specially planned Sunday morning service on the occasion of her eighty-sixth birthday. The church took the opportunity to thank her for her devoted services through the years. She and her husband served in pastorates in Springfield, Ill.; then to Frankfort, Ky.; several years in Chattanooga and to Columbia, Tenn. She served for many years as a district officer for the NFMS.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

Nov. 12—"Don't Park by Your Sufferings"
Nov. 19—"Don't Park by Your Resentments"

NINETY-EIGHT ATTEND K.C. EVANGELISM CLINIC

A total of 98 people representing a cross section of the church from Vermont to Idaho participated in the first general church clinic on personal evangelism. There were among the group over 50 ministers who came with a common concern to improve their methods of sharing the gospel. Another 30 ministers and wives came to report on the effects of personal evangelism in reaching souls for Christ from their community and winning them to their churches.

The Evangelism Clinic was spearheaded by the Department of Evangelism with the cooperation of Nazarene Theological Seminary. The clinic opened October 9 with an evening dinner at the seminary dining hall.

Classes were conducted throughout the day Tuesday and Wednesday, October 10-11. Thirty-five calling teams visited 165 homes of prospects during three consecutive nights of witnessing. Area churches provided prospect lists. A total of 48 people

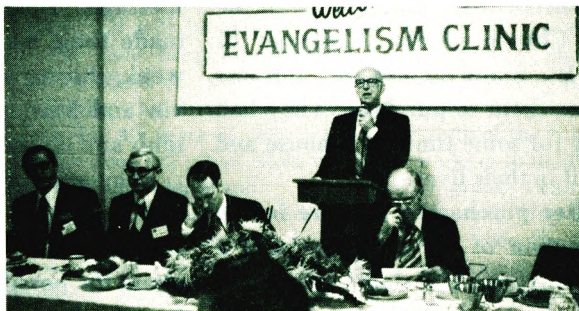
made commitments to Christ and professed their faith as the teams led their prospects in decisions.

Clinicians stayed in the homes of Nazarenes in the Kansas City area. Eight seminary students and eight area pastors led calling teams.

Among those participating in the training program were seven district superintendents and one general superintendent. Several laywomen attended the clinic and some of them were involved in team training.

One of the highlights was an address by Rev. Don Wellman. He reported the growth of Denver First Church as related to its evangelism program. Other speakers shared reports, related to goals achieved through the concern of Christians in sharing Christ in the communities surrounding their churches.

District Superintendent Don Gibson (Central Ohio District) and "Chic" Shaver, assistant professor of evangelism at NTS, were co-directors of the clinic.



Dr. John Knight, executive secretary of the Department of Evangelism, brings greetings at the opening dinner session of the Evangelism Clinic.



Clinicians listen to "Chic" Shaver as he outlines the evening activities at the opening session.



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**"BY ALL MEANS...
SAVE SOME"**

A **Buddhist** ACCEPTS CHRIST

IN the fall of 1970 a young couple in the South Side Church of the Nazarene of Springfield, Ill., found a home they felt was God's will for them to purchase. They had been looking for some time for a house and for God's will in their lives.

Shortly after purchasing a home in the southwest section of the city they met a young couple living a few doors from them who needed the Lord. Both couples were approximately the same age and had daughters nearly the same age. They invited their new friends to church and the other couple responded.

The young mother was a Japanese lady who had married a young sailor from central Illinois. They had been attending other churches, but she wasn't satisfied with what her soul received.

At first the new couple attended only the Sunday morning services. Then on Sunday morning, February 28, 1971, the Songmasters of Decatur, Ill., were with us to start our spring drive. At the close of the

message, Koko and her husband, John, made their way to the altar. Later in the week, during our spring revival with Calvin and Marjorie Jantz, Koko burned her idols and she and John were sanctified.

They asked their friends, Owen and Louella Rugg, who had invited them to church, about how our church was financed and about the possibility of becoming members. I gave them a church *Manual*, and then during Holy Week visited their home one evening and discussed our requirements for membership.

It was wonderful to see this couple respond and to receive them into membership on Easter Sunday. Then on April 25 they were both baptized with a fine class from our church. They are very active now in their local church and attended a few sessions of the recent General Assembly at Miami Beach, Fla.

Being a witness for our Christ still pays rich dividends. □

—E. Ray Jewell
Fort Wayne, Ind.

FIRST IMPACT CONFERENCES DRAW WARM RESPONSE

Total opening night attendance at the first seven IMPACT Conferences was 2,994, according to a tabulation just released by the IMPACT Committee.

Capacity crowds were reported at most stops on the first series of conferences in which the Departments of World Missions, Home Missions, Youth, Church Schools, Education, and Evangelism combine for maximum impact in evangelism.

The first tour touched cities in northeastern United States and Canada, including three Nazarene college campuses—Olivet Nazarene College, Kankakee, Ill.; Eastern Nazarene College, Quincy, Mass.; and Mount Vernon Nazarene College, Mount Vernon, Ohio.

The conferences are one of many efforts being promoted by the Church of the Nazarene in cooperation with Key 73—a united attempt to confront every person in the United States and Canada with the claims of the gospel before the end of 1973.

Cities visited on the first segment were Des Moines; Kankakee, Ill.; Quincy, Mass.; Toronto, Ontario, Canada; Detroit; Mt. Vernon, Ohio; and Indianapolis.

The second series of IMPACT Conferences will touch cities in southeastern United States, with southwestern and northwestern areas to be visited next spring.

Those traveling with the IMPACT Conferences report that crowds have been friendly and enthusiastic about new opportunities for evangelism throughout the church. Especially appreciated by the crowds, according to many comments received, is the united front being presented by the different departments on behalf of reaching the lost with the message of full salvation. □

DR. MARY SCOTT RECOVERING FROM SURGERY

On October 12, Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society, underwent additional surgery to replace a worn hip joint. Her doctor is well pleased with the success of the operation.



Miss Scott is getting up once or twice each day and is undergoing therapy. She is expected to be hospitalized for a total period of four weeks. □

STRICKLAND TO PRESIDE AT MEXICO ASSEMBLIES

Dr. Charles H. Strickland will leave today for Mexico, where he will preside in the annual assemblies in three of the Mexican districts—Southeast, Northeast, and Central. He will also hold two district conventions on the new district, Mexico Northwest.



Dr. C. H. Strickland

Dr. C. H. Strickland will be accompanied by Dr. H. T. Reza. They will return to the States on November 24. □

INCREASE IN "BASIC" PENSION BENEFITS

As a result of the outstanding cooperation in paying the new increased budget for Pensions and Benevolence it was possible to grant a 25 percent increase in benefits beginning October 1. More than 600 ministers and widows on the "Basic" Pension roll will be recipients. The benefits have been increased from \$2.00 to \$2.50 per service year and now makes the maximum \$100 per month for 40 years of service. This increase does not affect those on the monthly Benevolence roll.

The very first year of the increased budget, the denomination has paid 90 percent of the Pensions and Benevolence Budget. As more of the

churches and districts pay the budget in full, additional increased benefits can be realized. □

GROWTH CONTINUES AT MANC

Miss Leah McKellips, a junior from Kansas City, Kans., registered as student number 813, at Mid-America Nazarene College, Olathe, Kans., breaking last year's enrollment of 812 students. Enrollment records at MANC have been broken



Leah McKellips

for the fifth consecutive year. Student population for this fall, 1972, semester totals 832, including 11 foreign students.

Miss McKellips is studying in the areas of speech, philosophy, and psychology. She spent the past summer traveling for the Department of Home Missions and Department of Youth of the Church of the Nazarene, working in their vacation Bible school program. Leah is the daughter of Rev. and Mrs. Harold M. McKellips, who recently assumed a teaching assignment at Nazarene Bible College, Colorado Springs. □

The Hayes Conference Center, Swanwick, England, was the selected site for a United Preachers' Meeting involving pastors and wives from both districts in the British Isles. The peak enrollment reached over 100 for the three-day (September 19-22) gathering. Heartwarming fellowship in ideal surroundings was allied to an inspiring and challenging program that involved papers on the Church's role and responsibility in a permissive society and on "Preaching Holiness in the Seventies." The papers were presented by Dr. T. C. Mitchell, college dean, and Mr. Frank Ashmore, director of welfare services in one of the cities of northern England. Rev. Russell Brunt (Trinidad) was the speaker during the missionary emphasis.



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